

The Diaries of Stephen S. Day  
1895 - 1934

Selections in Narrative Form  
*by*  
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Annual Publication  
of the  
Historical Society of the Northern New Jersey  
Annual Conference  
The United Methodist Church  
Madison, NJ

1981

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Printed in U.S.A.

## FOREWORD

Of able and committed laymen, the Methodist Church has had its full share. Many of them were inspiring leaders. Why have so few left materials for an adequate biography? Perhaps because diary keeping is such a demanding practice. Few have the resoluteness necessary to recall and record the doings and misdoings of a day once it is over. Still "the owl of Minerva does not begin her flight until the twilight has come," as Hegel puts it. "The meaning of life is found in its aftertaste," said William E. Hocking.

Stephen S. Day moved from Newark to Morristown in October of 1892. He "hired the house at 23 Olyphant Place;" after living there for two years he bought it. On December 19, 1895 he purchased a large ledger and began to write down "not a regular diary but events of life that might be of interest to myself or my children." During the ensuing years of his life he filled four such ledgers. When his granddaughter Sarah (Sallie) Parker Tiger undertook to transcribe them the typed record totaled more than 1200 single-spaced  $8\frac{1}{2} \times 11$  sheets. For her arduous labors any words of appreciation are obviously inadequate. Even more so is any expression of thanks for her personal recollections of her grandfather and knowledge of the background of numerous events that are helpful in understanding the life and times of her greatgrandparents.

HENRY LYLE LAMBDIN

## *The Diaries of Stephen S. Day* 1895 - 1934

If "name signifies nature" the region was rightly called "Turkey." Hunters could see the gap where the Watchung mountains dwindled into "the short hills" and pushed on to the Passaic River valley beyond them. There they found wild turkeys in abundance. Settlers in 1669 took over the name. Turkey it was and so remained until 1750 when an act of Providence made a new name necessary. The Presbyterian Meeting House at the crossroads in Turkey, rebuilt in 1739, was not well constructed. In 1750 when the church was packed, the floorboards of the gallery gave way and the people in the gallery fell on those who were seated on the main floor. "Miraculously, no one was killed or seriously hurt. The church members believed that tragedy was only averted by an act of divine Providence. So grateful were the people, believing this to be a favorable sign from the Almighty, they began calling the meeting house New Providence Meeting House." Shortly thereafter the village began to be referred to as New Providence and the name Turkey was gradually displaced. In 1809 Turkey disappeared from the New Jersey State map; in 1812 the map shows the name of New Providence.

On December 13, 1813 Samuel T. Day was born in New Providence. Nearby, Elizabeth Crane was born April 21, 1815. The Days were probably descended from Stephen Day, a locksmith who came from Cambridge, England on the ship *John* and settled in Cambridge, Massachusetts. There in 1638 he became the first printer in America. Elizabeth Crane's grandmother kept a diary that is now in the Yale Library. Both the Day and Crane families had become Methodists following the Revolutionary War. Samuel Day and Elizabeth Crane were married in New Providence on April 12, 1838. Their vow "for better, for worse" seemed to foretoken a bright and fortunate future. Six months later the brightness turned to total darkness as an accident left the young husband totally blind. He was pouring water on unslaked lime in an iron pot when the mixture suddenly exploded with such force that it covered his face and body, leaving such extensive burns that his life was despaired of. When doctors later sought to save his sight they found that his eyes had been irreparably damaged. Savings went to pay doctors' bills. Elizabeth was three months pregnant. Their first child, Wilbur, was born January 7, 1839. The outlook for the family was

bleak. Early in 1840 Elizabeth's father, John Crane, found himself without a housekeeper when his daughter Mary married a Mr. Lanning and moved away. Thereupon the father invited Elizabeth and her blind husband to make his house their home. To the 154 acre farm with its commodious house on the Western boundary of New Providence the young couple and their baby Wilbur came. When John Crane died he left the old home place to Elizabeth and her husband. Within 19 years following their marriage 9 children were born to them. The 7 sons were named Wilbur, Waters, John, Benjamin, Pennington, Stephen and Franklin. The two daughters were Mary and Elizabeth. All except Elizabeth reached adulthood. All of the Day children attended school in New Providence, and were reared in the New Providence Methodist Episcopal Church. Wilbur founded a restaurant and catering business on the Park in Morristown in 1861. Pennington owned restaurants in Newark, Asbury Park and Ocean Grove. Waters and Ben were employed by the Lackawanna Railroad, John and Franklin were manufacturing jewelers in New York's Maiden Lane. Stephen, the next to the youngest son, school teacher, insurance salesman and general agent of the Mutual Benefit Insurance Company became the diarist and chronicler of the gatherings of the Day family. Mary married Stephen Jones and left three sons at the time of her death in 1890. All of the eight children were distinguished by their Christian character, enterprising outlook, devotion to their parents and lives that reflected credit upon the family name.

Samuel Day as a boy attended school in West Summit adjacent to New Providence. His father had a shoe shop and Samuel learned the cobbler's trade. At the age of 17 he was apprenticed to a Mr. Knight who was a millwright, and helped to build the Howell works in Squankum, Monmouth County, N.J. Mr. Knight was a fine man but he had a wife who made life unpleasant for the apprentices. They were ill fed, poorly clothed and domineered over by the Knight's children. In 1832, Samuel left Mr. Knight, returned to New Providence and there completed his training in the carpenter's trade under Johnathan Badgely. Prior to his marriage he had worked as a journeyman carpenter for 6 years. Blinded at the age of 25, his mastery of tools and acquired skill as a building contractor were rendered useless. Fortunately he had found a faith to walk by during the 54 years of life that lay before him in New Providence, a faith that lightened not only his own pathway but that of many others who having eyes still could not see.

Samuel Day's grandfather, Stephen (Sr.), born December 26, 1778, married Sarah Mulford on April 8, 1800. Sarah died one year later leaving an infant son surnamed Mulford. Stephen then married 17 year old Betsey Wood who bore him 10 sons, two of whom became Methodist ministers as did also their half-brother Mulford. At the 1835 session of the Philadelphia Annual Conference the three, Mulford, Benjamin and Peter D. Day were admitted into full connection. Betsey Day lived to the age of 98. In 1837 the Rev. Mulford Day was appointed to New Providence. Mulford's father Stephen had been converted in 1803 according to Daniel Mulford's Journal for June 26: "Stephen Day has been awakened under the preaching of Mr. Findlay (a Methodist circuit rider) and is warmly exercised in mind." When the Rev. Mulford Day came to New Providence in 1842 his half-brother Samuel "counted himself a Christian and attended church regularly but did not become active in church work until his half-brother was in charge" of the local church. During special services he experienced such a spiritual transformation that he became "a demonstrative Christian," to use a term that meant much to his son, the diarist Stephen, 50 years later. Samuel's conversion took place about a year prior to his marriage to Elizabeth Crane. Mulford Day's Methodist message was of God's free and universal grace, the forgiveness of sins and the assuring witness of the Spirit; Samuel experienced the truth and power of the message, but Elizabeth made it memorable by the quality of her motherhood.

What was daily life like in New Providence 150 years ago? Families rose early. "Grandfather Crane bought his first stove (for cooking) in 1827." But the wide fireplace still supplied warmth for the kitchen. Sleepy-eyed children in autumn and winter months dressed hastily and sought its welcome warmth. Oak or hickory coals covered with ashes had remained alive during the chilly night. Before dawn the live embers were stirred, kindling added and then larger sticks or logs. Soon dancing flames were radiating warmth to the kitchen's farthest corner. The Samuel Days' kitchen served as living and dining room—and as something more, for no day began without grace at breakfast, nor ended without every member of the family present to hear a passage from the Scriptures and a prayer by the blinded father who could speak from the heart of the One who has promised "to sanctify to thee the deepest distress." Waters, the second son, would as a child recite Scripture passages. At family reunions 40 years later he would do this. A nostalgic entry in Stephen's diary tells how Waters, when staying overnight, "offered a prayer consisting of Bible verses woven together in a



beautiful devotional sequence," and adds the comment, "I doubt that any minister in Newark Conference has a better command of Scripture than Waters has."

Samuel and Elizabeth not only led their children into a love of the Bible, they also provided two other priceless influences. They showed what Christian marriage despite calamity and privation can mean, namely, a union where husband and wife mutually realize that there is more to the other marital partner at the end of each year than they realized that there was at the end of the preceding year, and more at the end of each decade than they realized that there was at the end of the preceding decade. They also provided an invaluable background of christian conversation at mealtime and moments of leisure that contained prudence and worldly wisdom that their children could take with them into a selfish and often cynical world. Orphanages can provide everything except this background of affectionate wisdom that children absorb all unawares.

Stephen, being the Day's sixth child, was 11 years younger than Wilbur, the first born. By the time Stephen was 7 Wilbur was 18 and already trying to get a start in the world. Stephen recalled vividly his first day at the nearby Kendal School in New Providence. "I was very much afraid of the teacher. Wore a cap having a tassel hanging from the center of the crown. At school sat on a little bench. All the school benches were made of slabs and better fitted for saw benches than for school furniture." He further recalled, "When about 14 years old, went to school one winter to John A. Macackeson of New Providence. Recollect this teacher as a man to be feared because he had the reputation of a great flogger." An item in an old letter brought back this memory: "In March, 1857, when mother was ill following the birth of her last child, Elizabeth, I was brought to Morristown by my Aunt Caroline, Daniel W. Day's wife, to be taken care of until such time as Mother's health would permit my return. I well remember how homesick I was as a seven year old boy." An item dated October 5, 1856, "Mother in a letter to Willy (Wilbur) says she has had no *shop work* since Camp Meeting. Also the corner stone of the new Church (New Providence Methodist Episcopal) will be laid next Tuesday. When Stephen was 16 years old, "In 1866, I with father canvassed Union County trying to sell Victor's History of the Rebellion." It is easy to visualize the teen-age lad and his blind father, each on horseback as they traversed the country roads, showing farmers and villagers the prospectus of Victor's history. Which was the more per-

suasive salesman, the lad who had read the history to his blind father, or the father whose imagination could turn to reality the accounts of battles all the way from Bull Run to Appomattox? Did Union County citizens look askance at Victor's narrative just as many of them had looked at the Civil War while it was in progress, or did they welcome the canvassers?

In 1870 the twenty-year old Stephen was employed as a chainman in a surveying party whose chief was a man named Slaymaker. In February they worked "on the salt meadows and for some weeks in the vicinity of Newark and Elizabeth," seeking a possible right of way for the West Line Railway. Later in the year the "work was extended across New Jersey and as far as Tamaqua, Pennsylvania." A pencil diary that Stephen kept reminded him that when autumn came work on the survey ceased and he returned home. "Father had been having quite extensive repairs made to the house. New weather boards and a new roof were put on." This was made possible by a gift of \$700 from Wilbur, the oldest son, who had founded an ice cream and catering business in Morristown in 1861. "The job of repainting the whole house" fell to Stephen.

The 1870 survey from the West Line Railway apparently aimed at laying out a line that would connect the D.L. & W. with what is now known as the Lehigh Valley Railroad. The survey started at Bernardsville, then continued by Lesser Cross Roads, Lamington, Lebanon, Pittstown, Everittstown to Milford. While working near Milford, N.J., Stephen fell over a precipice and was unconscious for several hours. Being unable to work he went home by walking to Easton and taking a train from there to Plainfield. "Arriving at the latter place at 9 P.M. I started to walk home. Fortunately I caught a ride part way. I got home about 11 P.M. In the course of a few days I returned to Milford." While employed "as a chainman by the Slaymaker party, I earned around \$25 a month. In February my paycheck was \$33.50. Twenty-five dollars of this I sent home and of the balance 20 cents went for a shaving brush, 37 cents for a razor strop, 25 cents for boot grease, and \$1.25 for a handkerchief." This last article seems outrageously overpriced. On January 23, 1871, "Gave 25 cents to Worn Out Preachers." On February 20 following, "Gave six dollars to Preacher's Salary." Evidently the surveyors' chainman impressed his superiors favorably, for "in the early part of 1872 I worked as foreman on the track of the West Line Railway. The first passenger train ran from Bernardsville to Summit on January 29, 1872. The first passenger train

went through to Hoboken on February 12. Thus was started what is now the P. & D. (Passaic & Delaware) branch of the D.L. & W. Railroad." By 1874 Stephen had saved sufficient money to act upon the advice of a man named Alex Van R. Patterson that he secure further education. "On February 3, 1874 I was treated to a surprise party by the young people of New Providence as good-bye in anticipation of my departure for the Albany (New York) Normal School from which I graduated in February 1876." The 26 year old Stephen now had a total background of farm boy, book salesman, surveyor's chainman, foreman of a track-laying gang and Normal School Graduate. He immediately stepped into a position as teacher in the Long Hill School near Myersville where he "Got \$50 a month." This was followed by three years as principal of the Scotch Plains School, where he "became actively connected with the Scotch Plains M. E. Church," and formed friendships that would endure to the end of his life.

The laconic entry, "Fell in love with Hattie A. DeVoursney of Newark," would leave us in the dark as to all details if Stephen had not seen fit to recall on their 42 wedding anniversary that "the ceremony took place at the home of my wife's father, Mr. M. L. DeVoursney, 1191 Broad Street, Newark. On May 7, 1879 the ceremony was performed by the Rev. A. L. Brice, assisted by the Rev. John Crawford, the newly appointed pastor of St. Luke's M. E. Church. We went to Philadelphia and Washington on our wedding tour. Commenced housekeeping in Scotch Plains on \$800 per year." In January 1880, Stephen "was appointed principal of the South 10th Street School in Newark." The couple boarded with "father DeVoursney at 1191 Broad Street and here on March 27, 1880 our daughter Mabel was born." The salary of a school principal was not large at that time. "During vacation season we went to Morristown and lived at brother Wilbur's. In August we went to Mt. Tabor and living in Wilbur's tent, boarded the help he employed to attend his ice cream and lunch stand. After Camp Meeting we visited a while at home in New Providence." In 1880 Stephen Day was a 30 year old school principal in Newark and an active member of St. Luke's Methodist Church. After hearing Robert G. Ingersoll speak in Chickering Hall in New York, he was moved to write the eloquent lawyer whose father was a Congregational minister and ask why, after such upbringing, the son had become an infidel. Ingersoll's reply, written in Washington, D.C., on November 8, 1880 was as follows:

I am an Infidel because I hate tyranny, injustice and slavery in all forms. I am an Infidel because I love liberty, justice and intellectual light in all their forms. I

am an Infidel because I hate the infamous dogma of eternal punishment, because I hate the selfish heaven of the saved and because I hate a God who would make a human being knowing that he would suffer forever.

I love all the good there is in the teachings of Christ and I hate the dogmas of most of his followers.

So, you will see that I am an Infidel because I hate and because I love—I love mankind—I worship liberty and I hate all forms of supersitition that enslave the mind and petrify the heart.

Yours truly

R. G. Ingersoll

If handwriting is an index to personality and character, the author of the letter was a bold, assertive, not deeply analytical person. As an officer in the Union Army whose regiment had been defeated and himself captured at Lexington, Tennessee, Ingersoll was doubtless embittered by his military experience and during the time spent as a prisoner came to the conclusion that if God was not "altogether such an one as himself," He should be.

In 1881, Stephen and Hattie Day began to tire of boarding with Hattie's father. In April they "hired a house from a Mr. Ely at 320 South Orange Avenue in Newark. Their first child, Mabel, was born March 27, 1880 while they lived at father DeVoursney's. The second child, a son whom they named Louis DeVoursney Day, was born May 14, 1882 in Newark. Summer vacations were spent at Mt. Tabor where the family lived in brother Wilbur's tent and boarded the help that he used to attend his ice cream and lunch stand. During the period from 1881 to 1892, the Stephen Day family increased until there were four children. The principal of Newton Street School found his salary barely sufficient to make ends meet. On April 1, 1891 he resigned his position as school principal and "commenced work as General Agent for the Prudential Insurance Company. Being anxious to succeed I exerted myself beyond my strength and suffered seriously from nervous prostration for nearly two years." A third child, "little Jessie, died on April 27, 1891. The Arrival of a third daughter, Madeleine, on February 21, 1892 required that Stephen do something about his poor state of health. His oldest brother, Wilbur, accompanied him on a trip to the West Indies. Stephen recorded, "In October 1892 finding myself still in poor health, we decided to move to Morristown. I hired the house at 23 Olyphant Place and entered it on the 7th of the month." He had no idea at the time that he was moving into the house where he would spend 42 years and end his days there. After renting the property for 2 years, Stephen



purchased it December 14, 1894 for \$4,650, having sold "the place at 257 Clinton Avenue, Newark for \$5,200 to Joseph M. Sayre. In May 1895, A. C. Westervelt of the Mutual Benefit Company died and I was offered the agency of that company as his successor. Since the gross income of the office was over \$6,000 I felt that it was wise for me to accept the position. I therefore resigned my Agency with the Prudential and on July 11th went to work for the Mutual Benefit Company." The purchase of the house at 23 Olyphant Place proved to be wise in every respect. Its backyard adjoined that of Stephen's brother Benjamin's house. It was within easy walking distance of the Methodist Church on the Green or central Square of the town. It was surrounded with congenial neighbors. Perhaps most important of all it was convenient for a commuter whose office was in Newark, the D.L. & W. station being only minutes away.

To most Americans of the 1890's railroads were romantic. The automobile had yet to be born. Travel by horseback or some sort of carriage took time. In Morris County branch lines radiated out from Morristown and Dover to make points in Northern New Jersey easily accessible. The Morristown and Erie Railroad linked Morristown and Caldwell. The Wharton and Northern connected the D.L. & W. at Dover with the New York, Susquehanna and Western line at Newfoundland. The Rockaway Valley, usually referred to as the "Rockabye Baby," ran from Morristown to Whitehouse. From Dover one could reach the Jersey Central Railroad at High Bridge. Stephen's brother Benjamin, his backyard neighbor, had started his railroading career as a Lackawanna engineer by working "as a wood passer on the mail train that ran from Newark to Hackettstown on October 22, 1862" when he was only 16 years old. Then there was the Annual Excursion of the Morristown Methodist Sunday School to Asbury Park and Ocean Grove. Round-trip tickets \$1.25 for adults; 75 cents for children. Lackawanna coaches were filled at Morristown, Madison and Chatham. The train was switched to the Rahway Valley line at Summit and then to the Pennsylvania Shore Line. A day at the seashore included a 2½ hour ride each way, open car widows, smoke and cinders, the sight of timid maidens in long bathing suits and black stockings, daring swimmers who were always being whistled back to safety by life guards, picnic lunches and boundless appetites, crying babies and tired mothers, sunburned faces and sand between the toes, a stroll on the boardwalk and salt water taffy, and then the long ride home. But to the commuter the greatest attraction was the express trains that could make it from Morristown to Newark

in less than 30 minutes. A former track-laying gang foreman such as Stephen Day must have enjoyed his daily ride as a commuter. Certainly he never complained about it.

On December 19, 1895 Stephen bought a large ledger and wrote down an introductory statement regarding his intention "not to keep a regular diary," but a "more or less continuous record of the events of life that might be of interest to myself or my children." He added, "I have recently been reading Grandmother Crane's diary and have had my typewriter (typist) copy it off in readable shape for Mother's use in her old age. Everything of this kind pleases her. Her memory is excellent (she was then 80) and the reading of this diary recalls the scenes of her childhood most vividly." Stephen presented a bound copy of Grandmother Crane's diary "to my mother on January 6, 1896," and spent the evening of January 9 reading parts of it to her. "Learned from it that Bishop George preached in New Providence in 1827. Learned also that Grandmother Crane died at age 53." Also that "The Methodist Church in Morristown was dedicated Oct. 14, 1827 and Grandfather Crane and his daughters Mary and Orpha were present at the services." The affection and concern of Stephen and his brother for their mother Elizabeth never diminished. She lived to be 96. Would that she had had time to keep a diary!

#### STEPHEN DAY'S DIVERSE AND COMPETING INTERESTS

If a diarist is an honest chronicler he soon discovers that his interests are many and that each clamors for more of his attention and energy than he is able to devote to it. Stephen Day was an honest chronicler. Among the entries made during the first two months one finds the following items: "December 10, 1895—Today I met for the first time, Mr. B. C. Miller, a gentleman now 94 years old and who has been connected with the Mutual Benefit Company since its organization and holds policy #2. . . . Since last July I have secured about \$125,000 of new business. December 27—Signed contract for telephone service at office, \$65 for 500 calls. January 1, 1896—Brother Frank suggested that we share together and offer Sam Jones, our nephew, the privilege of a college education. (Their sister, Mary, Sam's mother, had died in 1890. The father, Stephen Jones, could not afford to send Sam to Princeton, the college of his choice.) January 8—Went to Methodist Book Concern at 150 Fifth Avenue, N.Y., to attend meeting of Methodist Historical Society. . . . Hadley insists that I must run for president of

(Life Insurance Agents) Association next year. Jan. 1—Louis went to the city with me. Bought him an overcoat at Snyder's—\$6.00. Jan. 14—Attended Improvement Association Meeting. Paul Revere presided. (He was a grandson of the Paul Revere that made the famous "midnight ride"). The question of sewers for Morristown was under discussion and we were wearied by the reading of a proposed law which the legislature is to be asked to enact. It covered 28 pages of legal cap paper, 300 words to the page. Jan. 21—Attended meeting of Royal Arcanum. Judge Cutler, regent. Jan. 23—Went to prayer meeting in evening with wife. Was called on to pray and in the testimony meeting I also took part. I have felt for some time that possibly I am not as demonstrative as I once was in the Christian life and I have thought too that I am not as useful in the church as I should be. Being too much absorbed in business is better for the pocket than for the soul." This last entry with its note of self-criticism would be repeated as the years glided by. Stephen's major concerns, the insurance business, needs of relatives, the improvement of Morristown, spiritual fellowship in the local Methodist church, leadership in his profession, Methodist history, the state of his own soul, all of these appear early and often throughout his diaries. Two other major interests, books and birds, appear somewhat later on.

### THE FATHER OF FOUR

On December 27, 1895, eight days after Stephen had started his diary, he "came up on the 3.52 train to attend Christmas festivities at church. Madeleine, 3 years old, attempted her first speech—'I'm a little curly head, 3 feet high.' Got through the first sentence, then some voiceless motions and quit amid subdued applause." This sounds more like a former schoolmaster who has seen scores of small children recite at school entertainments than a doting parent. But on January 7th of the new year as he sits pondering the problem of an addition to the house since "we lack room in which to store our children and goods," he describes the home scene around him: "Louis is trying to study percentage, Mabel is trying to read Latin, Clarence is trying to amuse me with card tricks, and Madeleine is sleeping in her crib." February 20, 1897 the parents observe that "Louis is deeply interested in photography and seems to think of little else. The great question before us is what shall we do with our children. Tomorrow Madeleine will be five years old. In March Mabel will be 17. Clarence is becoming deeply

interested in reading, though he still miscalls words and reads slowly. We can't see the future. What will ten years bring to them?"

All four children were treated alike by being sent to the same preparatory school, Centenary Collegiate Institute at Hackettstown, which was coeducational at that time. Mabel then enrolled at the Woman's College of Baltimore later known as Goucher College, while Louis and Clarence graduated from Wesleyan at Middletown, Connecticut. Stephen Day believed in Methodist educational institutions. Still he never forgot that a father's example and association with his children influence them earlier and more deeply than any subsequent schooling. Something of the schoolmaster's objective appraisal always remained with Stephen Day when he was considering his own children. "Sept. 5, 1897—On Wednesday Mabel goes to Hackettstown to school. She graduated from High School here in June and now leaves home for the first time. She is very tall and somewhat stooped and her need for physical culture seems to be greater than her need of mental culture." Sept. 3, 1898—Have been laid up with a grippy cold. My stay indoors has given me an opportunity to study Madeleine. She seems to be an aggregation of nervous impulses. Has spent much of the hot spell in the bath tub and more in angel's attire. Yesterday afternoon she dressed up and went over to a neighbor's where the grass was being sprinkled. She came home with wet slippers and was roundly scolded by her mother. I asked her whether she knew the grass was wet. She said 'No,' which was probably true. The heedlessness of childhood. Her older sister is 18 and has not yet fully overcome the tendency to act without thought." But Stephen tried to be impartial and generous. When Mabel was 16 he bought her a \$55 bicycle as a birthday present. Two months later Mabel gave a party and "30 lads and misses of the town attended." When she was 17 her father commented, "She appeared in a blue suit and appeared like a young lady." After graduating from Goucher, she became engaged to John V. C. Parker. The one event that her father recorded of their courtship was about a wintry sleigh ride to Dover during which the sleigh turned over and the road became so blocked by drifts that the sleigh had to be left in Dover and the young couple returned home by rail. This involved taking a train by Boonton to Hoboken and from there to Morristown. "They reached home before 1 A.M., poorer but wiser," was the paternal comment. On June 16, 1905 Mabel became Mrs. John V. C. Parker. The Parker children, Ruth, Jessie and Sarah (Sallie) were a delight to their grandparents. On March 15, 1925 tragedy struck the Parker household. Stephen's ac-

count is sombre. "This morning at 10 o'clock our son-in-law John V. C. Parker, while at Sunday School, fell from his chair in the orchestra dead of heart disease. By telephone we received word that he was very ill. I immediately went to the church and learned the sad fact that he had passed away. When he fell from his chair willing hands quickly carried him through the door into the church gallery where I found him when I arrived. Dr. Reed was working over him hoping for restoration but without result, Mabel got there just before I did and of course was in anguish over the situation. When hope was gone we went home with Mabel and a little later were followed by the body brought by undertaker Hughson. "The day of the funeral broke clear and warm. I heard the first spring song of the robin shortly after daybreak. I had heard and seen robins before but this was the first that I had heard sing this season. There was a wonderful display of flowers at John's funeral. The attendance was very large and the remarks most appropriate."

The 75 year old Stephen in 1925 was deeply shaken by the death of Mabel's husband. Recurrent blackouts or attacks of "cerebral anemia" occurred that year, but he spared no effort to be of help to his widowed daughter. Her husband's business affairs had many loose ends, as is always the case when a man is stricken in a moment without an opportunity to prepare a list of unfinished transactions and verbal understandings. On March 20, 1925 Stephen wrote down, "Judge Ed Mills spoke to me in the highest terms of Mabel's friend and attorney Carl Vogt." When Vogt proceeded to act with lawyer-like leisureliness toward getting John Parker's estate settled, Stephen visited him and offered to be of help in any way possible. A similar call on Ben Van Cleve, John Parker's partner "found him rather staff and distant. Evidently he thinks he could make much better terms if I were out of the way. I left him feeling that the outlook for an early settlement was far from encouraging." After much negotiation, on August 12, 1925 Ben Van Cleve agreed to buy "the Parker building for \$97,000 and the business for \$22,000 cash." The deal was completed on September 1st. Mabel's large house at 10 Prospect Street was sold for \$19,000 in June 1927 and a house at 19 Olyphant Park purchased by her for \$13,600. The advantage of being near to her aging father was obvious to both of them. On September 16, 1927 Ben Van Cleve, who had bought the Parker building and business, died suddenly, just as his partner had died on March 15, 1925.

Stephen's two sons, Louis and Clarence, always had the confidence of their father, but Louis maintained an unusual closeness and rapport

with Stephen to the end of his life. While Stephen probably did not pattern his sartorial habits on Polonius' counsel, "Costly thy habit as the purse can buy, for the apparel oft proclaims the man," he did like good tailoring. He personally patronized a merchant tailor in Newark, Francis A. Sterling, a well known Methodist who served as the choir director in Centenary Methodist Church for 28 years. He took Louis to Snyder's in Newark and bought him an overcoat for \$6 and "the effect it has produced upon him is quite noticeable. He evidently thinks much about his dress and desires to well look constantly." Louis was 14 years old at the time. When he was 16 his father bought him a suit at Brokaw's in New York for \$15.00 which was a fairly expensive outfit for a boy in 1898.

Louis' first enthusiasm was for photography. "He seems to think of nothing else," Stephen observed. Next the wonder of the telephone fascinated him, so he rigged up a line between 23 Olyphant Place and Uncle Benjamin's house on Ridgedale Avenue. The only recorded rebuke that Louis received was when he and "young Van Gilder took a fool notion to drive to New Germantown (Oldwick) in February in an open wagon." When Stephen spoke of "fool" or "lunatic" he meant inexcusable stupidity. Graduating from Wesleyan in 1904, "Louis has been engaged in my office and lives at home." After an introduction to the clerical side of the insurance business he began canvassing or selling under the tutelage of Stephen and his partner, Mr. Cornish. May 12, 1912 "Louis is wrestling with the always serious question of matrimony." He and Meta McClelland of Dobbs Ferry, N.Y. were married that summer. On New Year's Day in 1919 Louis was taken ill with what was soon discovered to be typhoid fever. A lengthy illness was followed by an even longer convalescence. Resuming work after a complete recovery, he saw the insurance written by Day and Cornish in 1919 reach a total of \$6,000,000. When Stephen Day took over the agency in late May of 1895, the gross income was slightly over \$6,000. Stephen having passed his 69th birthday decided to retire. On December 8, 1919 "Mr. Cornish expressed to Louis his desire to take him into equal partnership on January 1st." This was done without any change in the name of the partnership, Day and Cornish.

Stephen Day always stood by his children in times of illness or other trouble. He advanced money to his daughter-in-law Meta when Louis had typhoid fever. When the couple moved to Summit, Stephen's counsel, always cautionary, was that they offer the Daniel Burke's \$14,000 for their house. Louis' offer of \$14,500 was accepted. Stephen was

pleased when his son was made a director of the Summit Trust Company, withheld any comment when he was chosen as chairman of the Pastoral Relations Committee of the Methodist Church of Summit, and was obviously happy when Louis became actively interested in the cause of larger Pensions for Retired Methodist Ministers and their Widows, a cause to which Stephen had contributed 25 cents on January 23, 1871 out of his first earnings as a chainman with the Slaymaker surveying party, a tiny token of the thousands he gave to the same cause as the years passed.

Clarence, the younger son, attended for one year, Stevens Preparatory School in Hoboken, but then decided to follow the academic footsteps of Louis his brother and went to C.C.I. and Wesleyan. In the evening of January 27, 1906, "Someone entered and came up the stairs. Our surprise was great to see Clarence who had thus unexpectedly come home from college. He was in a most cheerful state of mind and assured us that his coming was without significance of an alarming nature. When our astonishment at his appearance had subsided, he poured out his overflowing soul upon us with the surprising statement that he had settled upon the fixed purpose of becoming a missionary to foreign countries. That it had been upon his mind for some time and that he had now settled the matter by accepting the call which he verily believed had come from God himself. He said that he was never so happy in his life and had come home to tell us about it. No greater surprise could have come to us and we have not yet been able to measure its significance." Whether Clarence had some second thoughts or the sober reaction of his parents chilled his missionary enthusiasm is nowhere stated.

After graduating from Wesleyan in 1909, Clarence went with the Tea Tray Company of Newark to look after the fire extinguisher end of their business at \$12 per week. Before the year's end he had lost all optimism "over his outlook in the Tea Tray Company." In February 1910 he "engaged to work with Mr. Sloan in the Hyatt Roller Bearing Company." The Mr. Sloan was a friend from Wesleyan days, Alfred P. Sloan who became head of the United Motors and then of General Motors Corporation. In 1911 Clarence went to Detroit. In 1912 he was so discouraged that "he was seriously considering giving up his position with Hyatt Roller Bearing and entering the insurance business. Stephen paid him a visit. The nature of their conversation is unrecorded, but Clarence remained with Hyatt until he was put in charge of the Jaxon Rim Company in Jackson, Michigan, a supplier of parts to United Motors, later a subsidiary of General Motors.

Soon after going to Detroit Clarence complained of loneliness. The announcement of his intention to marry Edna Schwartz was a surprise to no one. The wedding was planned for April 26, 1911. Stephen's mother Elizabeth Day, died on April 25. It was decided to go ahead with the wedding. Mother Day's funeral was held on April 28. All of her sons were present, and five coaches of relatives went to New Providence for the interment.

When Stephen received a letter from Clarence telling of his interest in Christian Science, there ensued a somewhat involved correspondence between them. A propagandistic book entitled *Carmen Ariza* was having quite a popular appeal in 1919. Clarence sent his father a copy and wanted his opinion as to the basic tenets of Christian Science. The disposal of illness and pain as errors of mortal mind did not impress Stephen, whose early memories were of a father who had suffered from frightful burns and incurable blindness as the result of an accident. "What a strange philosophy!" he remarked. When he summed up his reflections for Clarence, he recorded, "It was a hard letter to write." It must have influenced his son's thinking, for in 1926 Clarence and Edna became members of the first Methodist Church of Jackson, Michigan. That same year Stephen noted that "Clarence has a large interest in the Managers Security Corporation which will in all probability make him wealthy." It did. On December 14, 1927 Clarence sent his father the architect's plan for a large and costly new house in Jackson. Stephen examined them unenthusiastically. His private opinion he kept to himself: "If it is erected and they live in it, I prophesy that they will find it less satisfactory than they experienced in the modest house they now occupy." The 77 year old father had learned some things about the foundations of contentment that were still uncut pages in the book of life of his financially successful son. On October 28, 1926 following a frosty night that caused the leaves of the mulberry tree to fall, this terse statement was set down: "Got a short but interesting letter from Clarence in which he speaks of his appreciation of the increased responsibility that he must bear with his increased wealth." On December 6, 1928. "General Motors closed at 202." In dealing with the 1929 depression, insiders with large holdings in the Managers Security Corporation had a definite advantage over outsiders. Clarence was an insider.

Madelineine, the youngest of the Day children, was born February 21, 1892, and "One week later I started with Brother Wilbur on a seven week trip to the West Indies for my health," the entry in the diary informs us. The move from Newark to Morristown took place in the following October. The diary tells much about Madeleine. She seems to

have been a born mimic. When she was only four years old, her sister Mabel who was sixteen recited the piece, "Briar Rose," before the family. Madeleine then took the floor and "in a most dramatic manner recited a mixture of words and phrases in imitation of Mabel's effort that was most interesting. Mabel had forgotten her part in one or two phrases and Madeleine's imitation of her confusion was perfect." Just what Mabel thought about little sister's performance we are not told. The observant Stephen's judgment was that Madeleine "gives promise of intelligence fully equal to the other children but sticks to her nursing bottle when she goes to bed." Madeleine mystified her mother when she said that she "had been in an alligator in Newark." A few days later Clarence was telling of his ride in an elevator, whereupon a childish voice broke in with "That is what I meant, an elevator." Her father taught her the piece,

Then said the blackbird to the crow,  
"If you aren't black then I don't know  
That ever since old Adam was born  
You have been accused of stealing corn.  
You pick it up in your dirty maw  
And fly away saying Caw! Caw! Caw!"

When Mary (Mamie) Day, the daughter of Uncle Benjamin became engaged to Adna Leonard, Madeleine remarked that she "didn't blame Mamie for liking Adna Leonard for she likes him herself." One hopes this approval was relayed to Mamie, the future wife of the future Methodist bishop. When attending Centenary Collegiate Institute Madeleine was sternly rebuked by Dr. Johnathan Meeker, the president, for burning some letters on the widow sill of her room. This so disturbed her father that he went to Hackettstown and expressed his disapproval of the way the rebuke had been administered—a rather surprising move for a man who himself had been a school principal for a dozen years. As a teen-ager Madeleine liked to dress up as a colored minstrel or put on her father's dress suit and entertain her parents and any company present.

On September 22, 1902, when Madeleine was 10 years old, Stephen acceded cautiously to his daughter's plea for a pony. "We took a pony to try. The creature is blind." A promise was exacted from Madeleine that she would feed and care for the animal. The sightless and docile pony afforded the child much pleasure. In 1911 the diary divulges that "Madeleine wants to leave school. This we have discouraged. Thus the

course of life seems not to run as smoothly as we anticipated." After Madeleine was married to Dr. Harold Fellows she decided to display her independence by having her hair bobbed. The style was just beginning to spread among customers of beauty shops. Stephen and Hattie Day were appalled at their daughter's daring. Their son Louis attended a family conference and offered some moderating counsel that helped to soothe the injured feelings of the offended parents.

By counsel, association and example Stephen Day sought to guide his children into the knowledge and love of God. He took his sons to everything at the Methodist Church—the worship services, Sunday School, Class Meeting, Epworth League, the Young Men's Band and social events. Louis and Clarence were nearer in age than were Mabel and Madeleine who were 12 years apart. On September 30, 1899, "Louis, Clarence and Arthur Day went with me to see the Dewey Land Parade. Took elevated to 104th Street, where by buying butter tubs we made ourselves tall enough to see over the heads in front and when the parade started we saw Dewey, Schley, Sampson and the other dignitaries. We went home and picked apples." Would any boy ever forget standing on a butter tub to see the Admirals that had bottled up Admiral Cervera's fleet and when in desperation it at length dared to come out had defeated it? But there is no hint that Mabel, then at Goucher, might have enjoyed looking at gold-braided admirals just as much as Louis and Clarence did.

But Stephen did understand small boys. October 4, 1926 the 76 year old grandfather was charged with the care of Madeleine's small son. "Little Haynes was with us all day. This afternoon the World Series of baseball was being played at Washington, D.C. We were listening to the broadcast by WEA. Haynes being too young to appreciate it, I took him into the garden and had him pick up potatoes as I dug them from the row. This proved interesting to him and I am sure was instructive too." A World Series was "small potatoes" compared with entertaining little Haynes Fellows.

Stephen's letters to his daughter Mabel when she was at Goucher College are models of fatherly understanding and encouragement. On September 30, 1899 he and Mabel attended morning service in a Baltimore Church. He then came on to Philadelphia and attended evening service there, after which he wrote to Mabel.

"You won't object to a little letter even though I have seen you so recently. The two and half hours ride from Baltimore here gave me time to think

over the visit I had with you and I have tried to compare you with the daughters of other men and I want to say confidentially that I am not at all ashamed of my daughter. To my mind you are developing womanly qualities very rapidly and I believe before the year is up you will show yourself to be one of the brightest students in your Class. And if it wouldn't disappoint you too much I don't know but I would be glad if you failed to get into a society. Of course I want you to get every possible pleasure that college life affords to the brightest girls but I don't want your social ambitions to be paramount to your desire to excel in mental attainments. . . . And now I want you to study to imitate in speech and manner the most graceful and refined ladies you can find in college. In public places and assemblies to control yourself entirely. You did nicely in church this morning and I think by practice you may overcome entirely some of the unfortunate nervous habits from which I fear your own father is not entirely free. . . . Give my kindest regards to the young ladies at your table. Tell them that I fell in love with all of them and that I shall be homesick to see them again. . . . And now with much love and praying that you may be spared from homesickness and the horrors in whatever form they may threaten you, I remain as always your loving father.

Two weeks later a letter from Mabel prompted Stephen to write again.

"We have have just received your 'blue' letter and you have our warmest sympathy but I don't know that it will help you a lot. Well, girls are a queer lot anyway. Some of them have very peculiar tastes. I'm sure if they knew when they were well off they would seek to cultivate your friendship right off. You say you are learning a hard lesson. Well, if it must be learned it might as well be learned now. You went to college for education and I guess you are getting it. I well remember when I was getting the rough places knocked off of me. I had been tied to my mother's apron strings so long that it was very hard for me to stand alone and hear the utter indifference of strangers. It strikes me that if you bear in a noble fashion the slights that are being visited upon you, treating these things with pleasant indifference, thus showing that you are a lady under all circumstances, it will not be very long before you will have all the friends that you can comfortably take care of. You have *one* very great advantage over most girls and if you use your talent wisely you will excite the envy of many whom you now think are especially popular. I refer to your mental qualities. You have a good mind and if you study to be at the head of your class you can probably win that place. . . . Possibly, too, your habit of 'fortissimo' conversation is 'agin ye.' Well, never mind, my dear, you are at college anyway, and I suppose it wouldn't be college without these or some other kind of experiences. Grin and bear it and your pa and ma will stand by you.

I'll come down and take you out on the bay myself if no one else will. We'll go out to tea to!! . . . With a peck of love, Your Pa."

Prior to the First World War women from middle and upper class families did not work or go to business. Some taught art or music, some were public or high school teachers but not because of financial necessity. Domestic servants had few if any recognized rights. Their pay was \$1.00 a day or less. Any "talking back" to the mistress of the house was inexcusable impudence warranting immediate discharge. Stephen's wife, Hattie would brook no infraction of this rule. This attitude was prevalent throughout the entire country. When Carrie Farrar who had worked for the Stephen Days for several years at a wage of \$30 per month went to work for the Faintouts in Short Hills for \$40 per month they seemed surprised. But the judgment of women in general was suspect by men. On May 28, 1922 when the Ladies Aid Society of the Morristown Church were asked to serve a midnight supper (as a money making affair) to the Tall Cedars of Lebanon, the Board of Trustees were appalled and took immediate action to disapprove the undertaking. Mrs. A. M. Guerin, president of the Ladies Aid Society, was a forthright person so the disapproval had to be expressed tactfully to forestall a feminine rebellion. Exactly what ethical principles were involved in the matter is not clear. Trustee George Reeve was the tactician who conveyed the disapproval of the all-male body of trustees. He acted so skillfully that apparently no one was offended.

On November 23, 1918, Stephen set down in his diary, "Came home on 3.53 train. Had quite a talk with John O. H. Pitney:. . . He thinks society women who have served in Red Cross work will not be satisfied to live lives of uselessness in the future." This remark seemed so surprising to Stephen that he regarded it as a venturesome forecast. Apparently neither Stephen nor the learned judge had visited the International Arms and Fuse Company in Bloomfield where women teachers had given up their vacation to do war work, or factories where songs such as "Rosie the Riveter" originated. The 1914 pre-war world was gone—with the wind.

### AN ENTHUSIAST FOR AUTOMOBILES

Stephen Day was always fascinated with automobiles. Anyone born in 1850 referred to walking as "riding Shank's Mare," and Stephen had done a lot of walking as a boy, as chainman in a surveying party, as foreman of a track laying gang, as a village school principal, and as an



insurance agent. He had also ridden and driven many horses. When "the horseless carriage" was invented he was ready to take a chance that it would take him where he wished to go and bring him back home—which at first it did not always do. In 1899 there were only 2,500 cars manufactured in the United States. The number had risen to 5,000 in 1900 when Stephen bought his first car, a Locomobile, from Bob Ward of Newark, at a cost of \$600. "I found it an expensive toy and kept it but a few months, selling it for \$400." A historical article in the *Morristown Record*, May 13, 1979, states that "Day's machine had to be fixed on several occasions and once suffered the indignity of being towed home by a horse." This diminished Stephen's desire for an auto for a year or two, but "In April 1905 I bought a Darrach (or Darracq), a two-cylinder French machine, paying \$1,225. It was second-hand but beautifully made and on the level would run very well. We often had to assist it on the hills. We kept it for two or three years and finally sold it for much less than the thing cost. In July 1908 I bought a Ford S Runabout, paying \$750 for it new." Presumably it was not equipped with a self-starter. "In 1911 I was persuaded to buy my first Franklin car, a model M, four cylinder Touring." The Franklin was manufactured in Syracuse, N.Y. and was distinguished for being an air-cooled vehicle, largely hand-crafted, each cylinder being a separate unit that was bolted to the engine block. After two years Stephen traded it for an improved six-cylinder touring car, "paying \$1,500 in addition to the old car." In 1915 he made another exchange, "getting a Series B. Touring and was allowed \$975 for the old car. In 1921, October 29, I made another change, taking this time a Franklin Sedan and paying \$2,800, getting an allowance of \$800 for the old car." Within 20 years the American automobile had moved from an undependable experimental machine to a trustworthy, comfortable and easily maintained means of transportation. Stephen's diary is replete with accounts of his own and his neighbors' trips, troubles and occasional tragedies while motoring.

Up till 1915 it was customary with many car owners to "put up" their cars with the advent of winter. While the air-cooled Franklin could not freeze it could skid dangerously on icy roads, so oil was drained from the crankcase, the battery removed, the car jacked up to prevent tires from sagging, and the car prepared for storage until spring. The springtime ritual of oiling, greasing, reinstallation of the battery and filling the tank with gasoline prefatory to the first post-winter drive was then enacted. Since Stephen was 50 years old when he purchased his first car, the Locomobile "steamer" which turned out to be "an expen-

sive toy," it is not to be wondered at that his enthusiasm for automobil- ing exceeded his expertise. When he began to suffer occasional attacks of cerebral amnesia or blackouts he would neglect to turn off switches and then find that the battery had run down when he next wanted to use the car. This at length led to his having to employ a chauffeur, and therewith as trips became longer his enjoyment of the auto increased. One humorous touch appears when he and Mrs. Day were driven to Ocean Grove on June 29, 1925 by Claude Mooney their chauffeur. "I put Claude up at the Osborn House, room \$1.50 per night and cafeteria board. Somehow he spent enough for his meals during our stay to make his keep there more than it cost me at the Arlington. We paid \$5 each per day."

It is interesting to note that while Stephen's son Clarence came to be part of the General Motors organization as head of the Jaxon Rim and Wheel Company in Jackson, Michigan, Stephen never bought a car made by General Motors. After her husband's death Mabel Parker bought a Buick at the Morristown agency in March, 1926 for \$1,415 unequipped. Her brother Clarence furnished the equipment. When the car was delivered, Armstrong, the Olds dealer, wanted to charge for the storage of Mabel's old car since she had decided to buy a Buick. Stephen wrote down, "This controversy worked me up so that I decided not to risk any further excitement which might be caused if I attended the Official Board meeting tonight." When his son Louis bought a Packard 8 in 1928, Stephen decided to change from the Franklin to a Packard, because Harry Card, an officer of Morristown Trust Com- pany who had helped him with income tax returns and other matters, owned the Packard agency in Morristown.

## BOOKS AND THE MAN

What books were available to a growing boy in the old Crane house in New Providence where Stephen Day was born is not known. Of course the Bible was there, but besides the Scriptures we can only resort to conjecture. When the 24 year old foreman of a track laying gang at work between Summit and Townley's crossing decided to enter the Normal School in Albany and the young people of New Providence "treated him to a surprise party" did anyone present him with a book as a goodbye gift? What collateral reading was prescribed for students at a New York Normal School in 1875? With what books did School Prin- cipals fill their shelves during the final quarter of the last century? What

did a business man who sold insurance, attended the Methodist Church every Sunday and commuted from Morristown to Newark read besides the New York Times, the Newark Evening News and the Morristown Jerseyman? As good a guess as any is that Stephen Day read such books as were advertised in the Methodist Christian Advocate and the Atlantic Monthly—two periodicals to which he subscribed from 1876 till the year of his death, 1934.

The citation of specific books during Stephen's trial years as an insurance agent is infrequent. In 1896 he read "The Life of John Howard, the Prison Reformer." His next notation is about Tennyson's *Elaine* which he was prompted to read after seeing a painting at Wanamaker's Store in New York that represented Elaine "on the barge that was rowed by the dumb old servitor." Thereafter nothing seemed worth recording until he came upon Senator Hoar's Autobiography. In 1912 he bought a set of the works of Mark Twain. During the last year of World War I he read Keats' *Endymion*, the Smithsonian's publication on "Usefulness of Diatoms in Industry," Harry Emerson Fosdick's "The Challenge of the Present Crisis," and a study of the Methodist Itinerancy by James A. Hensey. In September 1918 as he reflected upon the horrors of the world conflict he felt impelled to reread the entire Old Testament.

As Stephen's son Louis began to take over a larger share of his father's responsibility for the Mutual Benefit General Agency the entries in the diary regarding books are more frequent and critical. After reading *Endymion* Stephen read Keats' "Letters" to gain "an insight into the personality of the poet." On December 24, 1919—"Have read some today of Maurice Maeterlinck, the Belgian poet who arrived in New York yesterday. He is the author of an opera, 'The Blue Bird,' which is to be given in New York shortly. . . . Wisdom and Destiny I have owned for several years but have never read through. It is worth reading." No mention is made of Maeterlinck's attempt to lecture in Carnegie Hall by reading from a manuscript in English—a language the poet did not speak—which was phonetically spelled out with pronunciation marks. After a few minutes of listening to words from an unknown tongue, the audience rebelled audibly and physically and Maeterlinck was compelled to stop. Tickets were refunded by the management.

In the next line, "Emerson's Essay on Thoreau I read today and found the time well spent. Thoreau was a unique character, able and eccentric. He reminds Emerson of Beau Brummel who being caught in

a shower was asked by a gentleman to ride. 'But where will *you* ride then?' asked Brummell."

Occasionally Stephen would reread an old book probably to find out whether it could again produce the original thrill of surprise or yield some additional insight. March 14, 1920—"Read old book, *Around the World in Eighty Days*." No comment followed. But "The Autocrats of the Breakfast Table" was different. "Was particularly pleased with his (Dr. O. W. Holmes) discussion of the subject of 'average.' He says it is a most extraordinary subject for observation and study, and awful in its uniformity and in its automatic necessity of action." The Autobiography of Henry Watterson fascinated Stephen almost as much as the noted editor's conversation. During January 1930, "I had a number of conversations with this distinguished man and in this way learned much about him. The high opinion that I had formed of this gentleman's mentality was fully sustained, but not as regards his moral quality. He is often profane and decidedly liberal in the matter of morals. He says that both of the major political parties have gone to h-l and that Wm. Jennings Bryan is a G-d-d-d fool. He spoke disrespectfully of the clergy and of the Old Testament Scriptures. I asked him if on the whole he thought the world would be better off without the Bible and Christianity. To this he answered most emphatically, 'No! I'm a Christian. What in the world would our women do without the church and what would our children do without the Sunday School? No, we need the church very much.'" After reading Watterson's Autobiography Stephen wrote to his friend Col. E. W. Halford of Leonia, N.J., who had been the private secretary of President Benjamin Harrison, concerning his impressions of the Louisville editor. Since Halford was a strict Methodist in respect to epithets and profanity, but as opinionated and forthright regarding politicians and public issues as the Kentucky editor, his reply to Stephen's letter would make interesting reading—if we but had a copy of it.

The World War and the severe winter of 1917-18 induced a seriousness in Stephen Day that bordered on melancholy. He felt that "the awfulness of the great war, the profound influence that it is having upon civilization, the tremendous enterprises that are being undertaken for the prosecution of the war, when one considers these things he is filled with awe and wonders whether it is possible for civilization to survive the awful conflict." He had taken upon himself responsibility for leading the Morristown Church to accept and support the Missionary and Reconstruction effort known as the Centenary Movement. Com-

munity efforts to sell Liberty Loan Bonds, support the Red Cross and YMCA and show an interest in Morristown boys who were already in or leaving for military service he felt as a personal responsibility. The DeVoursney heirs were unhappy with his handling of his father-in-law's estate. Hardest of all to bear was the fact that his wife's health was failing. Whether for these or other reasons Stephen turned at this time to a rereading of Shakespeare's plays. Starting with "A Comedy of Errors" he went on to Macbeth, King Lear, Julius Caesar, Othello, A Midsummer Night's Dream, Much Ado About Nothing, All's Well That Ends Well, As You Like It, and Measure For Measure. Strangely enough Hamlet was the last to be read. Toward the end of 1922 he reread William James' criticism of Shakespeare and copied one passage: "He (Shakespeare) seems to me to have been a professional amuser, in the first instance, with a productivity like that of a Dumas, but possessing what no other amuser has possessed, a lyric splendor added to his rhetorical fluency, which had made people take him for a more essentially serious human being than he was. Neurotically and erotically, he was hyperaesthetic, with a playful graciousness of character never surpassed. He could be profoundly melancholic, but even then was entirely controlled by the audience's needs. A cork in the rapids, with no ballast of its own, without religious or ethical ideals, accepting uncritically every theatrical or social convention, he was simply an Aeolian harp passively resounding to the stage's call. Was there ever an author of such emotional importance whose reaction against false conventions of life was such an absolute zero as his?" Stephen let this criticism stand without critical comment. Did his copying it into the diary indicate his agreement, or wonder, or keeping it handy for further reflection?

That he was wrestling with serious issues in several fields other of his selections clearly show. In 1925, he read Charles E. Jefferson's "Five Present Day (Religious) Controversies;" a chapter on Voltaire in Will Durant's "Story of Philosophy;" the Meditations of Marcus Aurelius, and the Speeches of Hayne and Webster.

On February 23, 1918 as World War I was in its final year, Stephen stated, "It is not my purpose to keep a regular diary but to use this book for such purpose as may suit my pleasure from time to time. Quotations from newspapers or books, which strike my fancy, I shall copy and refer to at my leisure." There immediately follow some examples of what appealed to him, some lines from Keats, then "a pleasing phrase—Happy deliverances from intricate and impossible

situations"—and such humorous bits as "I believe John Quincy Adams means to be a Christian. When? inquired Josiah." On March 12 following he entered in his diary a long paragraph of History Notes with an opening sentence, "All general changes take place gradually." To prove that "*No abrupt* change has ever taken place in the customs of a people," he found supporting evidence in the French Revolution, the history of the Roman empire, and the continuation of heathen worship long after the Emperor Galerius legalized the Christian Religion in 311. Stephen was troubled by the inconsistency of our criticising Germany "for the frightful deeds she is committing," while "mob law still holds sway in many parts of our land. Only a few days ago four negroes were lynched and burned to death in the state of Tennessee." His son, Louis, during the post-war period suggested that he read certain books written by Caleb T. Winchester, the well known professor of English Literature at Wesleyan University, among them "The Old Castle," and "The Life of Wesley." During the illness of his wife, Stephen read aloud to her Silas Marner. He then reread William James' "Talks to Teachers," and voiced his appreciation of their wisdom. He liked James' "Pragmatism" as a philosophy for living. Turning then to the "Familiar Letters" he was "struck by the endings" with which James concluded each one as if the particular individual addressed merited a distinctive expression of personal regard.

Biography next engaged his interest. Strachey's "Eminent Victorians" evoked from him no opinion concerning the author or the worthies he reinterpreted. Lyman Abbott's "Reminiscences;" Edward Bok's "Autobiography," Lord Charnwood's "Life of Lincoln" were followed by Sabatini's "Scaramouche," which he found less interesting than Huysman's "History of the World." In 1921 we learn, "I have been reading the life of Joseph H. Choate and am now reading the life of Bishop Simpson. They were nearly contemporaneous and knew each other, I think. Both were wonderful men but to my mind Simpson was the greater. Choate's educational advantages in early life were far superior to those of Simpson. Choate attended preparatory school and graduated from Harvard. Simpson was largely self taught." This comparison of Simpson's schooling with that of Choate brings out an aspect of Stephen Day that surfaced repeatedly throughout his life. He envied those who had had the advantages of superior schooling. On one occasion when in Hartford he decided to drop in on his son Louis who was then a student at Wesleyan in Middletown, Connecticut. His surprise visit found Louis studying, perhaps "cramming" for examinations.

Stephen quickly sensed that his call was not only unexpected but ill-timed and did not linger long. His recorded comment was, "He seems to be enjoying his college life very much and I'm glad he has the opportunity of which his father was deprived." We have a record of the range of the father's reading, poetry, history, biography, philosophy, science, the Bible and Shakespeare. If we had a parallel record of his sons' that, too, would make interesting and perhaps illuminating reading.

**LOOK AT THE BIRDS OF THE AIR; THEY DO NOT SOW OR REAP OR STORE IN BARN, YET YOUR HEAVENLY FATHER FEEDS THEM. YOU ARE WORTH MORE THAN THE BIRDS,**  
said Jesus. Mat. 6:26

On Sunday, April 19, 1896 46 year old Stephen Day attended Morristown Methodist Church twice and heard two sermons by Dr. James M. Buckley, the doughty editor of the CHRISTIAN ADVOCATE, who was taking the place of the pastor, Dr. George P. Eckman for that day. The weather was hot, 86 degrees, and humid. Day recorded that "The Cherry tree near my house is quite full of blossoms, the white-faced bumble bees have been buzzing all day and aside from the absence of leafy trees we seem to be experiencing the hottest of summer weather. Straw hats and summer apparel have been put on by most people. Chimney swallows have not yet appeared, nor has the usual number of migratory birds made their appearance yet." December 18, 1925, 75 year old Stephen reflected, "A beautiful winter day. In the early evening the two-day old moon and the planet Venus hung close together in the clear western sky, making a picture of exquisite brightness and beauty. A little lower down Jupiter shone beautifully but less bright than it was several weeks ago. I am mighty glad that I have a keen appreciation of the beauties of nature. To me the heavens do indeed declare the glory of God and the firmament showeth his handiwork." During the 29 years between these two entries Stephen set down numerous observations that indicate his awareness of a universe filled with awesome forces and rhythms, and with lovely winged creatures whose seasonal arrival, stay and departure can forever gladden the observant eye and understanding heart.

September 20, 1901 the American people were mourning President McKinley's death. The diarist looked out and noted "Numerous birds in the trees about the house. Humming birds are still on hand, although by the books this is the latest date upon which they may be seen in this

latitude." Three days later, "In the yard early—Downy woodpecker, scarlet tanager, rose-breasted grosbeak, pewees, robins in quantity, vireos, humming birds," and a few days later "the yellow bellied sapsucker." On October 3rd, "Saw a brown creeper in the yard, the first time I ever saw this bird to know it. Saw several varieties of vireos; the white eyes and the yellow throat were pointed out to me by Frank Vogt. Saw also a fox sparrow." October 29th on Long Hill near Chatham he enumerated "the crow, robin, bluebird, jay, sparrow hawk, white throated sparrow, flicker, golden crested kinglet, brown thrasher, junco and blackbird, downy woodpecker, magnolia warbler and winter wren." On January 10, 1902 as he rode to Whippany, "saw a dozen meadow larks on the way. This was a strange sight for the middle of January." Spring came late that year. April 27, "Walked down Columbia Road as far as the meadows and thence across to the Twombly place in search of birds. The day was cold and windy and I saw but few. This morning Madeleine and I saw a white-eyed vireo in the bushes near Ridgedale Avenue and it was a most interesting sight. He was not due to arrive until May 1st and he looked chilly." January of 1904 was continually cold for three weeks, but on the 30th "a flock of strange birds was seen in the apple tree near our kitchen. They proved to be the Pine Finch or Grosbeak. A flock of 8 or 10, mostly females. I saw one male bird." February 8, "Saw a flock of 15 or more Pine Grosbeaks. They were feeding on honey suckle berries. Only two of them were males, marked deeply with red." March 20, "We have had the longest and most severe winter I have ever seen. Yesterday the first robins made their appearance. . . . Madeleine and I walked out this afternoon and saw robins, blue birds, song sparrows, fox sparrows and cowbirds. We have had a pair of pigeons for several months and yesterday we discovered a young pigeon in the cupola of the barn."

"The night of February 14, 1905 was the coldest of the season thus far. Heavy crusted snow covers the ground and doubtless there is much suffering among birds and wild animals," but by March 30 the temperature for the day was 87 and "Robins and bluebirds have gone to nest building." As the years passed Stephen's appreciation of birds was enhanced by reading. In April of 1918, "Was especially interested in John Burroughs' article in the current Atlantic on 'The Spring Bird Procession!'" The news from the front in World War I was discouraging. Stephen observed on April 12 that "Snow and sleet covered the ground with quite a crust, making it difficult for birds to gather their breakfast. I went out in the storm and turned up the soil in several

places for the accommodation of the robins. Worms were plentiful and the birds seemed to appreciate my kindness, especially when I gathered a lot of worms and put them in a shallow box from which they could not escape and from which robins could easily feed." He then spent the afternoon "reading and studying the history of Western Europe in the time of the Roman Empire," and in the evening attended a meeting of the Liberty Loan Committee. Two days later after attending church on Sunday evening, he went to the home of his son-in-law, John Parker, "and studied the planets and stars a while from the roof of his home, using of course his new telescope. The moon being in its first quarter showed up particularly fine."

From this time onward Stephen's reflections on the tragedy of World War I appear to have driven him to an ever deeper seriousness. August 20, 1918, "Went to Macy's and bought Alan Seeger's Book of Letters. What a pity one so young and so talented should be lost to the world." It may have been about this time that Stephen had some skylights installed in the roof of his house so that he could observe the movement of the planets and the nocturnal migration of birds. In any case, on September 21, 1918 he "Used the telescope with moon for background and saw over 30 migrating birds—first this season. Nothing doing other evenings—wonder why?" October 15, "The Moon this evening being favorable I viewed the heavens for migrating birds. Saw 20 in as many minutes. One flew like a flicker. The numbers must be great if one could count 20 through the tube of a telescope in so short a time." The next night, "The warm weather has increased the number of migrating birds. I counted 40 in 8 minutes through the telescope. Later I used my field glasses and saw ten with them." In mid-December he watched Mary Vogt "hand feed chickadees, a red nuthatch and a purple finch." Upon inquiring what was her secret in attracting birds day after day, her answer was short and specific: "Never disappoint them!"

After Sunday evening service on January 26, 1919 Stephen observed, "The evening sky tonight is wonderful. Orion shines in all his glory as do Jupiter and Saturn." As spring came on, April 2, "The western sky exhibits an unusual spectacle tonight. The new moon dimly on one side while the sun glorifies it on the other. Thus we have the contrast of Venus-shine and sunshine on the moon." March 13, 1921, "In evening viewed Venus and Jupiter, both very interesting. Jupiter's moons all BELOW the planet, the first time I have seen them in that position." November 21, 1925, "The planets Venus and Jupiter have shown up beautifully in recent weeks in the southwestern sky in the early evening

and as they have been drawing closer and closer together they have become more and more noticeable. Last night the moon but a few days old was near them and the sight was especially grand." October 20, 1926, the Morristown Record published an article by Stephen on "Migrating Birds."

December 31, 1925, he described his domestic scene. "As I write these lines the closing hours of the first quarter of the 20th century are at hand. I have been reading aloud to my wife from the article by Wm. Beebe in the Atlantic Monthly entitled Island #74. He is a pleasing writer. The day, like yesterday, has been beautiful." The 75 year old Stephen could have ended the year wrestling with somber or even depressing recollections. There had been disasters. He had attended the local court and seen 6 young men sentenced to prison—a scene that affected him deeply. He had suffered repeated attacks of blackouts, or what his doctors called "cerebral anemia." These left him with "a weird feeling." At Broad and Market Streets in Newark he had suddenly fallen. He found it inadvisable to try to continue as a trustee of Centenary Collegiate Institute which all four of his children had attended, because, as he put it, "The world seems to have gotten away from me." But in the closing hours of the old and of the first quarter of this century, as he read to his wife Beebe's account of Island #74 both of them were transported to a far and fascinating island where troubles ceased to beset and physical ailments no longer disabled. He had learned long ago that

"To him who, in the love of nature, holds  
Communion with her visible forms, she speaks  
A various language."

Gladness for his gayer hours, mild and gentle sympathy for his darker musings, and the still voice of earth and her waters that remind all men, whether powerful, wise or good that earth is one mighty sepulchre—in a living universe.

After Stephen Day's funeral, his son Louis was told by the chauffeur, "I had looked at many a sunset but never really saw one until your father showed it to me."

#### STEPHEN DAY—METHODIST LAY LEADER CHURCHMAN, STEWARD, REFORMER, PHILANTHROPIST

Stephen Day was a Christian reared as one of the people called Methodists, and both happy and proud of it. He would have liked Nelse

Ferre's answer to the question, "What does a Methodist believe?" because of its ring of reality: "A Methodist believes that God can be experienced." C. S. Lewis said, "I like experience because it is so honest." Bishop Charles B. Gore remarked, "By experience I suppose we mean REALITY AS it is FELT." A philosopher who was asked why he believed in the freedom of the will gave this reply, "Because remorse feels real." Cain, Esau, Isaiah, yes and Judas Iscariot concur. But can forgiveness of sin, release from guilt, extrication from alienation and lostness be FELT WITH SUCH OVERWHELMING REALITY as remorse can?" The Methodist credo is "I do so believe." The Gospel or Good News of Jesus the Messiah-Christ is great with all the greatness of God, and whosoever lays hold on this by faith enters into a personal relationship with Jesus Christ that can be called salvation, salvation that includes "to be saved, being saved, and assurance of being finally, fully and everlastingly saved." Faith is for the entire person, so it involves creed, confidence and commitment to be fully faith. Faith can be talked about as tradition, something handed down from one's forebears without involving the heart, mind, soul and strength of the children who have learned the form of sound words. "Truth is not fully true until it is true for me," might well be called the basic axiom underlying the Methodist emphasis on experience. The Good News is God's unique almighty act invading a sin-filled world, seeking every man, surprising and amazing the most stubborn and perverse of his children with a Saviour who is full of grace and reality. To realize this and to rejoice in it, to exult in it even in the midst of trouble—"knowing that trouble trains us to endure, and that endurance brings out character, and character produces hope—hope that is no mockery—because God's love keeps flooding our inmost heart through the Holy Spirit he has given us"—this is Paul's putting of what Methodists emphasize as the Christian experience open to every man. This Good News should be witnessed to and preached till all have heard it. It should be dwelt upon in an inspired and disciplined fellowship of which Christ is the Head. Stephen Day would have agreed with Nels Ferre that "God can be experienced."

The Methodist Church had surrounded Stephen from infancy. Its hymns, learned in the New Providence Church, remained with him all his life; so did friendships formed in the active and official fellowship of the Scotch Plains Church. The record of his participation in the work of St. Luke's Methodist Church in Newark during the 11 years that he was principal of the South 10th Street and Newton Street schools is rather

scanty, but the mention of names indicates that he had formed an extensive Methodist acquaintance during those years. When he and Hattie and their four children moved to Morristown in October of 1892 they were received into a church different in its makeup from any they had previously known. The Morristown congregation included some striking personalities—some could have been called "jagged." Stephen's oldest brother, Wilbur, was a prominent official, having founded a restaurant and catering business there in 1861. Uncle Frank Day spoke at length at a prayer meeting on January 30, 1896 "concerning his experiences as a member of Morristown Church which he joined in 1851. Brother Benjamin Day, who had been a railroad man since 1862 and had lived in Morristown ever since his marriage, was a regular attendant of the weekly prayer meeting. When the Day family reunion was held on Thanksgiving Day in 1897 at Wilbur's, "There were over 50 persons young and old who went to Parker's gallery and had pictures taken. So many were crowded in a small space we were fearful the floor would break through but it stood the strain and we got away safely. A heavy snow prevailed. The home gathering was the most enjoyable we have had in a long time. The young people were free and jolly and everybody seemed happy. We had devotional exercises consisting of singing, speaking by Wilbur and a few words by myself and then Waters offered prayer." A memorable Methodist family event.

And there were some notable neighbors. Dr. James M. Buckley who lived on Hill Street, editor of the weekly Christian Advocate, famed as "the Methodist Warwick who made bishops," like most editors somewhat opinionated, so opposed to individual communion cups that he remained away from Holy Communion for a period as a protest after their use was approved by the congregation, was the most widely known of the Morristown congregation. An annual visitor was Dr. A. B. Leonard, Secretary of the Methodist Board of Foreign Missions, a dynamic advocate of Methodist work abroad. His messages and influence had made the Morristown Church missions-minded and generous in its giving. When Dr. Leonard preached on Missions Sunday the congregation would place almost \$1,000 in the collection plates and the Sunday School would add an additional \$450. The annual total would reach \$3,000 at a time when Dr. George P. Eckman, the distinguished pastor, received the handsome salary of \$2,500, a sum sufficient for the Eckmans to afford a maid, send their daughter to Vassar College, and permit the parents to enjoy a voyage to Nova Scotia as a vacation. When Dr. Eckman transferred to St. Paul's



Methodist Church in New York he was succeeded by Dr. Jesse Lyman Hurlbut, author of "The Story of the Bible," a leader in the founding of the Epworth League and the Board of Sunday Schools, popular lecturer at Chautauqua and associate of Bishop Vincent, the founder of that movement.

Numbered among well-to-do laymen were two men who had come from upstate New York, Charles W. Ennis and Frank E. Stults. Ennis had married Stephen Day's cousin Emma, a daughter of Uncle Frank Day and had come to manage and later own his father-in-law's lumber yard. He was respected as a local business man and leader in Republican Party politics. He and Stephen were financially interested in the Hanover Brick Company near Whippany, a local industry that promised to become highly profitable but never did. Ennis' business office was only a short distance from Stephen's house so the two found the office a convenient meeting place to discuss their common interests. Frank Stults as a young man aspired to be an expert telegrapher and came to New York for that purpose. He was a physical giant but this was of no help he discovered when it came to sending and receiving dot and dash messages. With a partner J. H. Killough he engaged in the business of selling on commission cargoes of fruits and vegetables grown in the South and sent to New York by steamship. The partnership was highly successful, the Stults family settled on Miller Road in Morristown and Frank Stults became the teacher of the Men's Bible Class in the Methodist Church. His wife and daughters joined the church but he, though vocal, active and generous, "could not find the consent of his mind to become a member of any church." Stults enjoyed sending baskets of fruit to his friends and to the Fire Companies and Police Department. He was recognizable on the streets of Morristown by his habit of wearing a straw hat in the wintertime just as his custom was in the produce distributing office in New York.

Stephen Day's impressions of his neighbors and fellow church officials are as varied as one might expect when virtually everyone of them considered himself "a self made man," thereby, as a witty critic commented, "relieving the Lord of a great responsibility." Stephen was fond of Frank Stults but upon trying to persuade him to become a member of the Methodist Church and failing in his attempt, concluded, "I think he is trying to climb up some other way. He is certainly a peculiar fellow." But he appreciated a "basket of the choicest fruits" that Stults sent him. Charles Ennis' views on virtually everything were those of an ultra-conservative or a reactionary yet Stephen maintained

a friendly attitude toward him despite repeated and even heated arguments.

If there was one subject on which all his neighbors and associates agreed it was the temperance cause. Not only as a school principal for 11 years in Newark had Stephen been compelled to look at the victims of the brutality of drunken husbands and fathers, battered wives, abused children with fear-filled eyes, talented youth denied all opportunity for self-fulfilment by debt-ridden alcoholic fathers, he had also seen the ruinous effects of alcoholism in the lives and fortunes of near relatives. June 8, 1903, "Danny Day of Summit has recently returned from a sanitarium and has been employed by a party in New York. Will he stay reformed? I hope he will but think he won't." (Note, Feb. 12, 1905) "Since above was written Daniel appears to have refrained from drink but I have suspected that his gambling habits still hold him fast. About three months ago he came to me for money. I gave him about \$8 and have neither seen or heard from him since." There were few families that did not have at least one member who was a problem because of alcoholism. "Dory" Holbrook, who lived at the Stephen Day's and did chores of all kinds was a reformed alcoholic. So was the family doctor but occasionally he would suffer a relapse and end up in the gutter. But always the real victims of the alcoholics were their wives and their sons or daughters who had to endure the stigma of "drunkard's children."

Stephen was not a "one string" Christian. In 1898 he reviewed his personal financial situation and recorded, "I can now say I am out of debt." Therewith he decided to try and serve the city's interests by engaging in politics. He ran for alderman on the Republican ticket and was defeated "along with the other Republican candidates," but maintained his participation in the Town Improvement Association. The annual Chautauqua was a community cultural event that he supported faithfully year after year. He regarded the Washington Headquarters Association as a highly important organization, joined it 1896, and thereafter took some friend or relative as a guest to its annual luncheons. In 1903, Woodrow Wilson addressed the Association. "His subject was Patriotism. The address was one of the best that I have ever heard. He was the power of sustaining interest."

When the pastor of the Morristown Methodist Church asked Stephen to serve as superintendent of the Water Street Sunday School for black children he agreed to add that responsibility to his other duties. When news of the victory over Spain was headlined in 1898, he

reflected, "this has given our people a confidence in their power that may be dangerous to our welfare." The following year he became "deeply interested in the Dreyfuss case." On February 2, 1899, a bitterly cold day, he arrived home at 5:30 P.M. and saw an unblanketed horse "attached to a hack opposite York's barroom." Four hours later he saw that the horse was still there and "made note so that I can make a statement before the excise board."

No cause was dearer to Stephen Day than the plight of Methodist Ministers who having to retire because of age or failing health had no adequate means of support. In 1902 Presiding Elder Warren F. Hoagland nominated him for Conference Steward. With the two other members he shared the responsibility of distributing \$13,000 to 70 retirees or Conference Claimants. The utter inadequacy of this amount to provide the bare necessities of life for ministers or their widows who had served unselfishly throughout the years in difficult fields lay heavily upon his conscience. He thought of his father's brothers, and particularly of Mulford Day to whose ministry in New Providence his father owed a spiritual grounding that had endured throughout 54 years of suffering and sightlessness and had left to his children a standard of Christian conduct and usefulness that it would be worse than death to dishonor. In 1928 on June 10 the 78 year old man went to the New Providence Cemetery for a Memorial Service for Methodist Ministers buried there, four of whom were relatives, Mulford, Burrows, Peter and E. A. Day. Four days later he attended a dinner at the Robert Treat Hotel in Newark at which a campaign for \$1,000,000 was being launched for the Preachers' Aid Society of the Newark Methodist Conference, and subscribed \$5,000.

By 1911 Stephen Day's business has prospered sufficiently that he had time to take on major churchly and social responsibilities. At the request of Dr. Ralph Urmy, his pastor, he sent a personal letter inviting the Stewards and Trustees to a special meeting on February 23rd to consider two major questions. The first was the custom of "pew letting." As a means of providing income toward the current expenses of the church, pews were auctioned off annually, the choicer locations bringing over a hundred dollars and the least desirable less than ten dollars. Those who detested the practice would sit in the gallery to express their condemnation of it as undemocratic, unscriptural according to the Epistle of James, unbrotherly and unchristian. Dr. Urmy disliked the custom but the only action that the special meeting brought forth was to appoint a committee to study the matter and report at the Third

Quarterly Conference of the following year, which was equivalent to "doom by delay." The second question involved the replacement of two boards that took separate but parallel action on a number of matters, the Board of Trustees and the Board of Stewards, with a single Official Board that would act on all matters, church policy, use of property, financial support of the church, maintenance of property, the spiritual welfare of the church, and the choice of a new minister when there was a change of pastors. Most of the larger Methodist churches throughout the nation had already adopted the one Official Board prior to 1911 and had thereby been delivered from the domination of a small board of trustees who not only held title to all church property but in many instances demanded that its permission be secured before a room could be used for other than a religious meeting, or a piano moved from one location to another, or the Ladies Aid Society hold a money raising affair on church property at an unusual hour. The Special Meeting did adopt the single Official Board plan, but at the same time adopted a Constitution and By Laws providing that a special committee would have the power to decide when there should be a change of pastors and initiate action to ask the District Superintendent and Bishop for such a change without first seeking any authorization from the Official Board or congregation. This Special Committee on Pastorate was made up of Trustees in 1911. There were no provisions that members should serve a limited number of years or that there should be a rotation of members, or that there were certain spiritual qualifications which should be inquired about annually to determine the competence of each member of this powerful committee. The Committee on Pastorate included no representative of youth, no woman, and no one who had little of this world's goods no matter how valuable the service that such a person was rendering the Morristown Methodist Church. If the unstated, assumption underlying the appointment of the three trustees to the committee had been examined, the explanation would have been something like this: "They are well-to-do neighbors who are accustomed to making decisions in their businesses and know what the congregation wants and can judge the present pastor's effectiveness and any possible successor as well as any three men in the official board or congregation possibly can. As they grow older they will grow wiser and better, so let us turn the matter of judging ministers as pastors, deciding when a change of pastors should be made and selecting a successor when necessary over to them and trust their godly judgment." This uncritical approach to creating a powerful committee was so full of fallacies that it is strange no sceptical voice was raised in dissent.

Apparently neither Stephen Day nor anyone else was aware of changes that the Morristown Church had been undergoing within their lifetime. Up to 1864 every person seeking to become a member of the church had been required to attend Class Meetings and to have the Class Leader's approval and recommendation before the Pastor could receive him or her into full membership. Wilbur Day, Stephen's oldest brother, had founded his business in Morristown in 1861 when ministers were limited to a pastorate of two years. In 1864 the time limit was extended to three years; in 1888 to five years despite the opposition of Dr. J. M. Buckley to such a change. Following 1864 the Class Meeting with its disciplined fellowship under a Class Leader and with every Class member sharing "in the momentum of small spiritual victories," there was a shift toward Organized Bible Classes in the Sunday School. These were often well taught but attendance was optional and any disciplinary control when a member was applying for church membership non-existent. When pastorates were limited to 2, 3, or 5 years there was little or no need for a Committee on Pastorates since changes came so frequently, as required by the Methodist Discipline. With the abolition of the time limit on pastorates in 1900 the Committee on Pastorates or on Pastoral Relations took on new importance. Stephen Day took his 12 year old son Louis (and later Clarence) to such Class Meetings as existed in 1894, and also to the Epworth League and Young Men's Band. But Stephen observed that the Class Meeting was losing ground, that the revival meetings in local churches and at Camp Meetings such as Mt. Tabor were diminishing in their popular appeal year by year, and that the main religious meetings of the Methodist and other protestant churches were centred on the Sunday Service, the Sunday School and the weekly prayer meeting. Two of these, the Sunday services and the prayer meeting were, so to speak, preacher-centered. This concentration of spiritual responsibility on the minister's conducting of these services should have led the Committee on Pastoral Relations to an increased awareness of its spiritual responsibility to aid the minister to develop his highest potential since his personal spiritual growth was so vitally interlinked with the growth of the church. In the words of Charles E. Jefferson, "To build the church you must first build the preacher." For a Committee on Pastoral Relations this would have meant depth of understanding of the minister's difficulty in making clear what the Good News of Jesus Christ is and involves, aiding him to get acquainted with the total membership of the local church as rapidly as possible, offering brotherly counsel by speaking its wisdom in love,

and above all by each being an Encourager as Barnabas was in the first Christian church at Jerusalem.

Unfortunately the Committee on Pastorates or Pastoral Relations in the Morristown Church from 1911 onward construed its major purpose not as spiritual but as a committee of judges who were to look for and listen to complaints about the inadequacy of the minister in his preaching and pastoral performance throughout the year and to make an annual recommendation at the Quarterly Conference that he be invited to return for an additional year or that a change of pastors be made at the next annual conference. This attitude was not peculiar to Morristown Methodists; it was prevalent throughout Methodism. It led to such comments as these: "Most Methodists think that anything that is wrong with a local church can be cured by a change of pastors." Again, "Everything in the Methodism system works for the displacement of the minister in the local church." An experienced, realistic but rather cynical District Superintendent remarked, "The minister does the preaching and praying, the members do the paying, and the Pastoral Relations Committee does the hiring and firing." This rough overstatement pretty well described the image that most Pastoral Relations Committees had of themselves and their function in the Methodist Connectional system in 1911 and for some years thereafter.

In 1911 the Morristown Methodist Church had available two men whose knowledge and experience could have been utilized to perceive the possible weaknesses in the local church's Constitution and By Laws, and particularly in their failure to require definite spiritual qualifications for membership on the Pastoral Relations Committee. Dr. James M. Buckley, editor of *The Christian Advocate*, had published a *History of Methodism* in 1896. Stephen S. Day had written a brief *History of the Morristown Methodist Church* in 1907. If these two men had been requested to prepare a list of spiritual, moral and experiential qualifications that would be required of those who served on the Pastoral Relations Committee, using as the resource material the lives of the two laymen who had most impressed them, their choice would not have been in doubt. George I. Seney would have been the choice of Dr. Buckley, because "He would have been a tremendous asset to any Methodist Church even if he had never had a dollar," as Buckley remarked at Seney's funeral. Stephen Day would have selected George T. Cobb, the layman who as mayor did more for Morristown than any other mayor in its history. In 1927, when the Centennial Pageant was presented, Stephen took the part of George T. Cobb.

Other than brief one-chapter accounts in "Pillars of the Temple," no biographies of Seney and Cobb have been written, but their Christian qualities might well have served as a guide to anyone preparing a list of qualifications for members of Pastoral Relations Committees. Perhaps such a list would have warned against such fallacious assumptions as "You can judge a minister as a preacher by hearing one or two sermons; you can determine his pastoral gifts by the way he greets you after a Sunday service; you can detect his dispositional dimensions by the way he conducts the worship service; you can discover his administrative skill by what appears in the church calendar. If you interview him you can almost ignore his written record." Fallacies all, but still widely held.

But the basic defect in the creating of a Committee on Pastorates or Pastoral Relations was the failure to provide a time limit on years of service and rotation of members that would insure an infusion of new blood periodically. This failure meant that one member of the committee, if he disagreed with a minister's ideas or developed a dislike for his personality was in an entrenched position to agitate for a change of pastors until his efforts were successful. Since the Pastoral Relations Committee of the Morristown Church usually had not one but three trustees as members from 1911 onward, future conflict, though unforeseen at the time, was eventually inescapable.

In 1904 Dr. Ralph B. Urmy was appointed pastor of the Morristown Methodist Church. He had an ingratiating personality, an orator's voice, a commanding presence and an interest in temperance measures that Methodists supported locally and nationally. When a church official tried to make the pastor solely responsible for the spiritual life of the church, Urmy had a forthright way of dealing with him. On January 23, 1910 Stephen Day recorded, "Went to Sunday School in the afternoon and to service in the evening. Bro. Urmy very unexpectedly to myself, called on me to make the formal opening prayer, which I did to the best of my ability, though I must say I was a little frustrated." (Years later in a Centenary-Newark Official Board meeting a florid-faced wealthy trustee complained about the prayerless unspiritual state of the church. Urmy's response was, "I agree. Brother, will you lead us in prayer." The trustee hemmed and hawed his way through a prayer that lacked altogether what Methodists once knew as "unction.")

In 1914 when Urmy was appointed to Centenary Church—Newark, Thomas T. Crawford, the pastor of Bernardsville Church, was invited

to Morristown. An engaging personality, he was known for his short sermons and success with young people's work. In 1914 world peace succumbed to the guns of August. As the USA became involved, Crawford labored tirelessly to care for a congregation that saw its young men march away for an overseas war. He served his turn as a camp pastor at Fort Dix. In 1916 the General Conference of the Methodist Church adopted a plan called the Centenary World Movement as a missionary and reconstruction effort. As local church chairman of the movement Crawford turned to Stephen Day. They worked well together. One by one the members of the Official Board were persuaded by Stephen to support the Centenary Movement. The missionary giving of the Morristown Church surged to an increase of more than 400%, undoubtedly because of Stephen Day's chairmanship and Crawford's unflagging optimism.

A sequence of entries in a diary can be revealing. On December 19, 1918 Crawford asked Stephen Day to be chairman of the committee on the Centenary Campaign in the Morristown Church. Day went to see a fellow trustee, Charles W. Ennis, who had married Uncle Frank Day's daughter and had come to own and operate Uncle Frank's lumber yard. Ennis and Stephen discussed social questions. Ennis did not enthuse over the Centenary Movement. On December 28, "Ennis thinks it would be just as well if our pastor seeks another appointment in the Spring." No reason was given. Stephen added this comment, "Geo. C. Smith thinks otherwise." Smith was superintendent of the Sunday School and knew the Morristown congregation, fathers, mothers, young people and children. 1919 came in. On January 7 a surprise party was sprung on Ennis in honor of his 71st birthday. Dr. and Mrs. Ralph Urmy were present. The pastor, Rev. Thomas Crawford presented some roses to Ennis. Members of the Official Board and their wives dropped in. Ennis made a five-minute speech. Evidently the event had been planned as a sweetening up affair." If so, its effect was short-lived. February 6—"The Quarterly Conference invited Crawford to return for another year." March 3—"Ennis finds politics and the Centenary both objectionable, especially the latter." March 16—"Crawford ill. Ennis thinks he should give his money to the starving rather than to Centenary." One week later Ennis phoned Stephen that he would give \$500 to the Centenary Movement." Crawford was ill with influenza and came near dying. One year later he had recovered. March 9, 1920 he and Stephen met and planned the year's work. The congregatin was overjoyed, and wanted to increase Crawford's salary. April 5—Stephen

found "Ennis disgruntled over church matters, and inclined to criticise pastor (who had been ill for a year), was opposed to increasing salary, said we were paying all he is worth. On the whole I did not enjoy my call and came home shortly. Called up Geo. C. Smith and found him favorable to making an increase." A \$500 increase was voted by the Official Board on April 13. When Crawford returned from vacation at the end of August he informed Stephen that he wished to return to his native state and transfer to the Ohio Conference. Everyone was upset by the news—except Charles W. Ennis.

On September 26, 1920 Rev. Edgar R. Schlueter of Chillicothe, Ohio preached his first sermon in Morristown. Schlueter was a product of German Methodism in this country. His father and two of his uncles were Methodist ministers. His academic credentials were of the best; both he and his wife were Phi Beta Kappas. His personality contrasted markedly with that of Thomas Crawford. To Stephen Day, Schlueter seemed at first sight and hearing "prose and unenthusiastic." At praying meeting on October 29, "Was not pleased with Bro. Schlueter as a leader and feel sure he cannot arouse interest or get an attendance unless he develops more spirit and tact than that he has shown thus far." The Sunday following, "Heard a very good sermon by our new pastor." Then the comments were increasingly favorable, "good," "splendid," "excellent." The one exception was a sermon preached at Christmas time. Stephen found it "not pleasing to me." But thereafter the favorable comments reappeared, and at the Quarterly Conference on February 18, 1921 "Brother Schlueter was cordially invited to return and the sentiment in his favor seemed about unanimous."

But on Washington's Birthday the week following, Stephen and his son Louis "went together to Washington's headquarters where we heard Harry Emerson Fosdick deliver a *wonderful address*, one of the best to my mind that I have heard in that place. Louis, a friend of Raymond B. Fosdick introduced me to him. He is now only 42 and he has achieved already a wonderful success. It seems to me that he has a wonderful future before him." Stephen was a prophet all unawares. In May of 1922 Fosdick was serving as preacher at Old First Presbyterian Church in New York, and preached on the question, "Shall the Fundamentalists Win?" Stephen did not read the sermon "that has caused such a stir in the ecclesiastical world" until December 11. Upon consulting his brother Ben he found that "Ben is decidedly liberal in his view. I am on the fence." But "Ennis is much disturbed over Schlueter's preaching and threatens to stay away from church." That Schlueter had

been a student of Fosdick did not help matters. Thereafter Ennis could see nothing good about Schlueter, opposed his return for the year 1923, and not only did not attend Sunday service, he threatened to leave the church. But he did not resign from the powerful Pastoral Relations Committee which could initiate action without first being authorized by the Official Board. In 1924 Ennis and Van Gilder called on Stephen on August 10 to discuss the matter of change of pastors. Van Gilder was in doubt "because many in the congregation would object," but thought that "a majority of the Official Board desire it." The diary for November 2, 1924—"Have been anxious lately over the question of who is to be our pastor next year. In my opinion a change in the spring is desirable but there seems to be an increasing number of our people who want Bro. Schlueter to return. They say it will be difficult to find another who preaches as well as he does and I think this is true. But I think that we can find someone who will serve us better generally; someone with a stronger personality." A special meeting of the Official Board was called and by a vote of 12 to 8 it was decided to ask the Bishop for a change of pastors at the next conference. A list of candidates was secured from the District Superintendent, Dr. Fred Clare Baldwin. Sunday, November 16, "Harry Van Gilder as the driver and with his father, Charles Ennis, Frank Morse and myself as passengers drove to Perth Amboy to hear Rev. Wilbert Westcott preach. We were all pleased with the service from start to finish and the chance seems fair that we will invite Mr. Westcott to come to Morristown." The committee went to Westfield on the following Sunday and heard Rev. Charles Wright. "We liked him very well indeed but agreed that he was probably better fitted to Westfield than to Morristown." On December 30 Stephen heard that "a petition is being circulated for the pastor's return. Monday morning Charlie Ennis called me by phone saying that he wanted to see me. I guessed the cause in advance. He too had heard of the petition and was quick to charge the pastor with being the instigator of it. I told him that I could hardly believe that to be true but I was without exact knowledge of the subject. I took the opportunity to criticize Charley for his continued absence from church and that I thought he was making a serious mistake. He, of course, defended himself vigorously and at one time with some heat. However, he soon recovered himself and the conversation ended pleasantly. I felt compelled to let him know that I disagreed with him in this matter most positively and have no regrets." Next day Stephen talked with "a number of the brethren—David McClellan, Oliver Day, Phil Stone,

John Parker, and L. M. Tuttle. Felt that a great mistake was being made. As I write this I feel that possibly I am making a mountain out of a molehill." But the day following, December 31, "Harry Dobbins called and reported that he had been informed by District Superintendent Baldwin that we were not likely to be able to find a pastor that would do us better service than we are now getting." The upshot was that on January 13, 1925 "An official meeting was called to rescind the previous action concerning our pastor for next year. It was well attended and not a pleasant occasion. The Pulpit Committee made a report favorable to the return of our present pastor because they had not been able to find a desirable substitute. After considerable oratory and discussion a resolution was adopted inviting the pastor to return."

Two months passed. On March 15, 1925 Stephen's son-in-law, John V. C. Parker "while at Sunday School, fell from his chair in the orchestra dead of a heart attack." During the Sundays that followed this tragedy Stephen's recorded comments commend Schlueter's sermons highly. September 20—"Heard another good sermon by Schlueter. Am more and more satisfied that we will find it very difficult to find another preacher that will give us better average sermons than he does." On October 22nd Stephen felt that "The world seems to have gotten away from me, and it is almost embarrassing to meet my old business acquaintances. I don't quite understand why I should have such strange sensations." But on December 6, "Tonight Harry Van Gilder called me asking when we could meet to consider the matter of a pastor for next year." Evidently C. W. Ennis was renewing his efforts to get rid of Schlueter. January 12, 1926 at the Quarterly Conference "George Brown moved that Bro. Schlueter be invited to return for another year. Believing this to be untimely I objected on the ground that this motion should come from the Committee on Pastorate and Harry Van Gilder, the Chairman, then moved an amendment that the matter be referred to that committee. This motion prevailed by a vote of nine to three." The following Sunday, January 17, "Charlie Ennis and I with Harry Van Gilder rode to Plainfield. This time we heard the Rev. Stevenson. We came away satisfied that our search for a preacher for Morristown was not over." On January 24 the same committee heard Rev. Wilbert Westcott, whom they had heard preach a year earlier. "All of the members of the committee were in favor "of immediately asking him to become our Morristown pastor. I too was well pleased but not so well pleased that I wanted to take precipitate action. I am not so sure that he will fit the conditions in Morristown." Stephen then called the District Superintendent and learned that "Schlueter was not

willing to give up Morristown unless he could be assured of a better job. I then called up Bro. Schlueter and advised him by all means to ask the Dist. Supt. to give him another appointment. I said I would have to vote against his return if official action were required." Apparently the absurdity of a committee of three older men taking it upon themselves to decide who should be the pastor of more than 800 members of the Morristown Church never entered their minds. On January 30, Ennis reported that he had talked with Westcott and that he agreed to come to Morristown. On Conference Sunday, March 28, "Bro. Schlueter gave a farewell address at night before a large audience. To my mind much that he said that night might better have been left unsaid." On April 1st Stephen met with Schlueter, "our departing pastor and talked over our differences. He did not know of the existence of the code of 'By Laws and Constitution' governing our Official Board and prescribing the duties of the Committees of our Board. Also that the Committee on Pastorate was of necessity a special committee and always had been." The code of By Laws and Constitution had been adopted in 1911. Presumably they had never been mentioned during the six years Schlueter had been at Morristown. Obviously the argument that an unknown Special Committee could take the place of an official disciplinary Quarterly Conference Committee left Schlueter unmoved. Stephen adds, "I was hardly able to satisfy him that we had treated him fairly. . . or that I had made him feel kindly toward us."

Schlueter's going to Port Jervis at a reduction in salary left Stephen in an embarrassing position. Wilbur Day furnished two cars to move the Schlueter's household goods. George Brown took the family in his car to their new home. Many felt that the young man from Ohio had not been dealt with fairly, among them the Stults family and the Eckmans. Stephen faithfully wrote down all of the facts. "Had quite a conversation with Putsche on church matters. He says he won't attend the Methodist church anymore." He didn't. "Attended the luncheon club with Harry Card. There was a lot of chaffing on prohibition and John Mills referred factiously to Rev. Schlueter and after a time I told about some of the conditions that caused misunderstanding." Evidently the whole matter continued to trouble him for two years later we read, "Hattie met me at Drew (Commencement Day) after lunch and together we met Mr. and Mrs. Schlueter again. They were very cordial and we were glad of the friendly meeting."

With Westcott's arrival the disaffection of Charles Ennis ended, as on June 3, 1926, "In evening to one of the liveliest prayer meetings I have been in for years. Chas. Ennis was present and offered voluntary prayer.



It is a long time since I have heard Charley pray." Next evening, "We met Mr. Westcott and wife, Chas. G. Van Gilder and wife at the home of C. W. Ennis and had a pleasant time." But on August 20th came a report "that Frank Morse had been missing for two days and that his relatives are very anxious about him." A little later we learned that he was at his brother's in Chicago." Stephen "walked over to Charlie's after dinner but was not favored with any explanation of the strange conduct of Morse" who was Ennis' son-in-law, and had been one of the committee that had gone to hear Westcott preach in 1925. Within a week the rumor was amplified that "Morse had left his wife and that the next step will probably be divorce proceedings." Ennis though much agitated was at church on August 29; "Said that Frank's going was due to a nervous breakdown and that he was going with his brother into the North woods to recuperate." By October 30 Stephen observed that "Charles Ennis is failing rapidly. I doubt very much that he will last six months." During 1928 Ennis' health took a turn for the better while he was active in the Republican party's campaign for the presidency. Stephen approached him for a contribution for the Worn Out Preachers Fund. "He thinks \$500 will be the size of his contribution." Stephen's gift was \$5,000. In 1929 from January through March Stephen was in Florida and suffered a prolonged attack of influenza. This explains why there is no mention in the diary of the death of Ennis except on May 24th; "I was elected to fill the trustee vacancy caused by the death of Charles Ennis."

When Wilbert Westcott began his pastorate in April of 1926 he and the Pastoral Relations Committee had high hopes for the future of the church. His ten years at Perth Amboy had been markedly effective, so much so that the church instituted a "Westcott Sunday" which is still celebrated annually. In 1927 at the end of the first year in Morristown, he called the Official Board's attention to the mounting cost of living. Stephen's diary for April 12, 1927 reads, "The nervous strain of last evening was a little heavy and we were more or less wakeful through the night. Went to the Official Board meeting in the evening. At the conclusion of the meeting Bro. Westcott asked for an increase in salary. No one replied to the request but Bro. Tuttle very shortly moved to adjourn and Bro. Baldwin seconded the motion. The motion prevailed. I then told the pastor that he should have discussed the matter privately before bringing it to the attention of the entire board." With whom it should have been discussed privately is not specified. Stephen told Ennis about the meeting next day. In October the church celebrated its 100th An-

niversary. Stephen was asked to bring the 1907 history he had written up to date, which he did. He also took the part of George T. Cobb in a historical pageant that Margaret Eckman had written. On October 16th Dr. Ralph B. Urmy, pastor from 1904 to 1914, preached to a crowded church. A campaign to pay off the \$15,000 church indebtedness was over-subscribed. The Anniversary Celebration seemed to put everyone in a good frame. On December 23, 1927 "Bro. Westcott called to talk with me about increasing his salary." Presumably this was done. Westcott was elected as a delegate to the 1928 General Conference and was "jubilant about it." But on the following December 4, "Stephen Griffith said he favored a change in the spring. Thought that the church officials were a practical unit in this regard." 1929 was marked by dissension in the Official Board and by unpleasant clashes between the minister and some of the older officials, Stephen included. On March 31, 1930 Wilbert Westcott ended a four-year pastorate at Morristown and was appointed to Simpson-Grace Church in Jersey City. The 1929 Depression deepened and everyone was so occupied with economic troubles that no time was left to study the story of 1914 to 1930 of the Morristown Methodist Church and why it had had three changes of ministers in 16 years.

No cliché is more trite than "Hindsight is easier than foresight," but easy as hindsight is no one troubled to review the handling of ministers by the Pastoral Relations Committee and Official Board of the Morristown Church during the period from World War I to the Wall Street debacle of 1929 and the ensuing Great Depression, and point out any lessons that could have been learned from it. Not that Stephen Day was uninterested in the past. More than most men he had an appreciation of history at all levels, personal, family, churchly, civic, social, national, international. His gift of the Daniel Mulford Diaries to Yale University Library in 1911, the reading of Grandmother Crane's diary to his mother Elizabeth Crane Day, his interest in J. A. Hensley's book on "The Methodist Itinerancy" and in "The Story of Methodism" by Hutchinson and Luccock," his concern over the Dreyfuss case, his reflections on the difficult process of social change, all evidence his desire to learn from a reexamination of the past. Still he apparently never realized how much a Methodist minister needs a few encouraging lay supporters to aid him in taking a long look in the developing of the local church he is serving instead of thinking and planning on a one-year-at-a-time expectancy. The Pastoral Relations Committee should be such a group if the pastor and people are to develop a church's full

potential. The formulators of the Constitution and By Laws of the Morristown Church seemed not to recognize this or provide for it.

Crawford, Schlueter and Westcott were all talented and trained men who did good work in various churches during their lifetime and could have done even better work at Morristown if there had been a Pastoral Relations Committee that understood Charles E. Jefferson's insight, "To build the church you must first build the minister," and you do not build either the minister or the church by thinking all the time about a change of pastors at the next Annual Conference. Stephen Day must have had misgivings about men serving on any important committee for a dozen or more years. He copied down this passage from "The Education of Henry Adams: "No man, however strong, can serve ten years as schoolmaster, priest or senator and remain fit for anything else. All dogmatic stations in life have the effect of fixing a certain stiffness of attitude forever as if they mesmerized the subject." Evidently Stephen was uneasy about some of his fellow trustees if not about himself in their lack of alacrity in adjusting to God's ongoing world. He read and reflected on Henry Adams' "Education" for several weeks. The chapter on "The Dynamo and the Virgin" fascinated him.

At the same he read "Along the Friendly Way," written by a relative, Rev. James M. Ludlow, who had been pastor of Marble Collegiate Church in New York and later of Munn Avenue Presbyterian Church in East Orange. Ludlow's mellow wisdom shone through his reminiscences. Following this he turned to the Autobiography of Lyman Abbott. It was January of 1922 when these serious works were engaging Stephen's serious thoughts. There came word that George C. Smith, former superintendent of the Sunday School, journalist, co-worker for 30 years in the Morristown Church, was seriously ill in All Soul's Hospital. Stephen visited him several times, making a final call on January 14, "Our parting was not without emotion. We have been associated in church work together for nearly thirty years and as we said good bye I felt that in all probability I would never look upon his face again." The 72 year old Stephen felt increasingly the tragic elements of human existence. "We have reached an age where we are not able to take things as coolly as we did formerly. Little things fret us." An accident while driving toward Summit on April 5th led him to conclude, "I doubt the wisdom of my attempting to drive anymore." He read Basil King's "Conquest of Fear." The students at C.C.I. dedicated "The Hack," to him "by adorning one full page with my picture and the other with printed matter commending me for my interest

in the school. I was surprised and quite flabbergasted but managed to overcome my embarrassment and accept the compliment." A visiting minister, C. E. Scudder, preached two eloquent sermons but argued forthrightly with Stephen during Sunday dinner that the Methodist Church should concern itself with social issues. On August 7, 1922, while talking with Rev. Thomas Crawford who was visiting at brother Ben's, Stephen expressed the opinion that "the church was not equipped for spending wisely such vast sums" as the Centenary Movement had brought in, for "it was much easier to establish missionary centers and enterprises than it was to find persons capable of operating them after they were built. Before the Centenary our Missionary Boards had about \$3,000,000 to apportion annually. Now they have five times as much. . . but with no corresponding increase in experienced managers or capable missionaries." Stephen was still learning more and more about the Methodist Church throughout 1922. On October 22nd Arthur Day "played a few of the old time songs for me on our piano and I tried to sing them. It was a delightful experience to me. What glorious associations and experiences are recalled by these old time revival songs. Those were the days and the times when young people found pleasure in church services. Then religious worship was a joy." What had gone in earliest had gone in deepest. A deep and abiding joy was at the center of Stephen Day's faith.

#### STEPHEN DAY THE MAN—A SUMMING UP

William James said, "Every man has a center," but if the man has many interests it may not be easy to pinpoint it. On a hot summer evening, July 17, 1918, 69 year old Stephen Day recorded, "I led the prayer meeting—a song service from the church (Methodist) hymnal." What hymns were read or sung we do not know but certainly one was Charles Wesley's "A charge to keep I have," which states concisely what an earnest Christian should constantly keep before him. The array of duties is awesome: a God to glorify, a never-dying soul to be fitted for a heavenly life, the present age to be served, the Master's will to be obeyed as a divine calling, watching and praying to be engaged in with God's help, and finally a strict account to be rendered as a matter of life or death. Other-worldliness and this-worldliness are indissolubly linked; personal piety must seek and find the Fellow Man; the salvation of one's never-dying soul and the call from heaven to serve the present age are re-echoed hourly by the One Voice; sincerity is shown by keeping a strict account ready for God's scrutiny at any moment. It is overwhelm-

ing to be confronted with a demand that man did not create and that man cannot satisfy, but only by realizing this and then awakening to God's amazing grace that is even more overwhelming can one be prevented from taking grace for granted and making it cheap or worthless. The Living Church is a Body of those who have convened to live together in an inspired and disciplined fellowship under Christ the Head of the Body. When Jesus the Messiah-Christ is the Voice and Word that is heard in one's inmost soul, one's life has a center around all change. "Well roars the storm to him who hears a Deeper Voice across the storm." Stephen Day sensed this as a child and with it accountability that increased with the passing years. We could even say that he rode his way into accountability from the first time that he was lifted to the back of a saddle horse to ride holding fast to his father. Even a four-year old likes to "ride behind," but with little Stephen it quickly meant more than a ride for his eyes were depended upon as sight for two. Five older brothers had taken their turn at riding into responsibility by serving as proxy eyes for their sightless father. There may have been a build-up of expectation on handicapped Samuel's part but his sixth son, alert, sharp-eyed and good company, met every expectation.

To be born and reared in the home of Samuel and Elizabeth Day was to be confronted with responsibility at every turn. Samuel took his parental and churchly responsibilities seriously. Elizabeth accepted the demands of duty as wife of a handicapped husband, mother of a large family, housekeeper for an aging father, and helpmeet in providing for the material needs of all in such selflessness of spirit that everyone felt honor-bound to respond by trying to lighten her load. In the Day household religion and responsibility were virtually inseparable. Little Stephen felt accountability as a contagion. He went regularly with his father to church meetings, never complained at their length, enjoyed the singing, had a remarkable memory for all sorts of details, knew the names of neighbors and their children and was not only the companion but also the confidant of his father. At the age of 17, he and his father canvassed Union County, seeking to sell a Civil War History. That same year Stephen was asked to help a neighbor care for his father who was ill with typhoid. The neighbor gave Stephen a napkin ring that he so prized that he mentioned it in his diary 40 years later. The ring is now in the possession of his granddaughter Sallie Tiger. In 1870, when Wilbur, the oldest son, gave his parents \$700 to have new siding installed on the old farmhouse, Stephen painted the new weatherboarding as his share of filial responsibility. The concern that Wilbur, the oldest

of the 7 brothers, felt for not only his parents but for his younger brothers was like a contagion. Family reunions years later were occasions of such deep and lively happiness that Stephen sought to perpetuate them by planning to have the third generation make an annual visit to the Crane house where he and the other children had been born.

The age of accountability does not arrive according to any almanac, Adversity can advance the date of its arrival if faced as a potential favor from a mysterious providence. But once rooted in a child's mind it can spread and affect everything that engages his energies. So it was with Stephen Day. The Teen-age chainman of a surveyor's gang was responsible—and accurate. The young track-laying foreman was careful—and dependable. The Albany Normal School graduate was an interesting teacher and later an able administrator as a school principal. The school principal in Newark confronting day after day the faces of children who were victims of the abuse and cruelty of drunken fathers felt responsible for those entrusted to his charge. His opposition to saloons and the liquor traffic was grounded in the conviction that he, as a follower of the Son of Man, also had come to save men's lives, not to destroy them—by being irresponsible. He lived to see prohibition adopted, abused and then abandoned. His children and grandchildren lived to see the number of chronic alcoholics in the United States reach a total in excess of 10,000,000.

When the school principal changed vocations and became the salesman and general agent for the Mutual Benefit Life Insurance Company his range of responsibility widened and his conscientiousness deepened with his new calling. The Feb. 14, 1905 entry in his diary notes that "The Mutual Benefit Company, by contrast with the great New York Companies, stands in an enviable condition. There is not a little controversy just now concerning Mr. James H. Hyde's relation to the Equitable Society. He owns a little more than half of the stock of the Society and by virtue of this ownership controls the entire \$400,000,000 assets of the organization. To this, the other directors most strenuously object. They claim that the company should be made mutual and that the policy holders should have control. The outcome is awaited with interest." The condition of the Equitable spread by the Newspapers began to affect the public attitude toward all Insurance Companies. The New York Legislature authorized an investigation by Charles Evan Hughes. Stephen Day and others went to Albany to express their opinions. The reforms recommended by the Hughes Commission were adopted by the New York State Legislature and later by all the States.

Stephen Day saw that "mutual" companies that were "fraternal organizations" which levied an assessment on their members whenever a brother or fellow member died were unsound because they were not actuarially based, did not build up a surplus to meet unexpected demands and relied on a constant influx of young members to pay for the death benefits of older members. The Newark Methodist Annual Conference had such a Conference Insurance Society. Stephen pointed out its weaknesses to the Conference and was roundly rebuked by a senior member of the Conference. In less than 10 years the Conference Society expired because of the weaknesses that Stephen had pointed out.

The purchase of the house at 23 Olyphant Place in Morristown affected Stephen's sense of responsibility in several significant ways. Born in 1850, he became 45 that year. He had ceased to be a tenant and had become a homeowner with a responsibility for the common good of the town. He began to keep a diary that, among other things, required him to evaluate both others and himself. In 1898, three years after the first entry in the diary, he wrote down: "Have reached a point in my temporal affairs where I seem to be justified in saying that I am out of debt." From this time onward he apparently never lost sight of the twin principles, "To whom much is given, of him much is required," and "Of stewards it is required that a man be faithful." For the remaining 36 years of his life he regarded natural ability, acquired skill and increasing income as God-given entrustments for doing good according to John Wesley's all-encompassing rules:

"Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can."

To box or name the 32 points of the compass in their order is child's play compared with beginning and ending a day of life in the light of these rules. To what did this methodical regimen lead? Note a few annual entries as examples.

Dec. 19, 1895—At prayer meeting announcement was made of a public meeting to take action relative to the Turkish massacre of Armenians.

Jan. 1, 1896—Brother Frank suggested to me that we share together

and offer our nephew, Sam Jones, the privilege of a college education. (This they did and Sam graduated from Princeton.)

Jan. 1, 1897—I find that business care militates against spiritual growth and enjoyment, and I regret the tendency to worldliness which seems almost too strong to be overcome.

Apr. 1, 1898—I am president of a social club in town. This position I hold against my will. I sometimes doubt the propriety of my being even a member. I frequently contemplate the mystery of life and wonder what the outcome is to be. From a worldly standpoint I seem to have been fairly successful but am not at all satisfied with my spiritual attainments.

Did Stephen's introspection lead to introversion? Scarcely. It led to his running for alderman—and being soundly beaten; to his heading the movement to bring Chautauqua to Morristown; to his serving as superintendent of a Sunday School for Black youngsters; to his refusing to prosecute the cashier in the Newark office who had embezzled company funds; to giving a chronic alcoholic employment and a place to live; to appearing before the local licensing committee to report that an unblanketed horse had stood hitched for hours outside a nearby saloon on a bitterly cold February day; to his visiting the local jail to speak to youthful offenders; to his lending a neighbor's son enough money to enable him to secure an education and charging no interest on the loan; and in 1912 to his heading the Progressive or Bull Moose Party in Morris County favoring the election of Theodore Roosevelt as President.

The Progressive Party Campaign of 1912 can best be characterized by the word jubilant. At local meetings one could hear the Battle Hymn of the Republic and Onward, Christian Soldiers sung with the fervor of believers who have found a new faith and feel that victory is but weeks away. Stephen Day enjoyed every moment of the campaign and did not feel disheartened by the defeat of "the Colonel" or the election of Woodrow Wilson. But in less than two years "the guns of August" were thundering the outbreak of World War I. Stephen's diary during the years of 1914-1919 is that of a man who realizes that an age is ending and that the reputedly wisest leaders are not infallible prophets. Roosevelt, the defeated Progressive Party candidate, attacked President Wilson's reluctance to involve the country in a foreign war. When that involvement came, not long after came news of the death of Archie Roosevelt. An article by his father published in The Outlook opened

with the powerful statement, "Only those are fit to live who are not afraid to die, and none are fit to live who have shrunk from the joy of life and the duty of life." What Stephen thought of these words he does not record, but it is noticeable that thereafter he appears to act as if he were trying to bring "the joy of life and the duty of life" together in his own experience. He supported his country's war effort in every way that he could, spoke at Liberty Loan rallies, gave to the Red Cross and YMCA, and went to see Morris County boys leave after they were called up. February 26, 1918—"Went to station with Madeleine at 8:30 to witness the departure of Morris County boys off for Camp Dix." The following March 6th, "Saw 18 Morris County lads off for a Georgia training camp. Among them young Tomlinson (Norman B.) On July 25th Stephen and Hattie Day made "a speacial call on young Tomlinson's parents."

Stephen's difficulty in spiritually assimilating the immediate horrors of World War I was expressed as he began a new volume of his diary on February 21, 1918. "Eight to ten inches of solid ice covering the streets for weeks is a rare experience in this latitude. Indeed humanity is having a variety of rare experiences in these days. The awfulness of the great war, the profound influence it is having on civilization, the tremendous enterprises that are being undertaken for the prosecution of the war, when one considers these things he is filled with awe and wonders whether it is posible for civilization to survice this awful conflict." On March 15th following he pondered the moral inconsistency of our criticizing Germany "for the frightful deeds she is committing while mob law still holds sway in many parts of our land. Only a few days ago four Negroes were lynched and burned to death in the state of Tennessee." The "long range guns bombardment of Paris" so troubled Stephen he commented "I don't like to think about it." In August, four years after the war had started, he began to read the Bible through, starting with Genesis. But Christian duty was personal and always near. While at the Court House, Vincent Azzara called his attention to "a 13 year old boy who had been arrested for stealing a gun." Azzara said that the county had no place for such young prisoners and asked Stephen to use his influence to persuade county officials to provide a place of detention so that they would not be confined with older and hardened criminals. Stephen took the boy to the YMCA, watched him swim in the pool and concluded, "He apparently only needs the opportunity to become a very useful citizen." Bringing and keeping the duty of life and the joy of life together was difficult at any time but almost

impossible in war time. The American people were pouring their energies into the war effort and forgetting the spiritual welfare of their children. A group of church leaders gathered at the Robert Treat Hotel in Newark to promote Daily Vacation Bible Schools. Stephen attended and expressed his warm approval and offered his financial support. The community Red Cross chapter met in the Morristown Methodist Church. Stephen was asked to conduct their weekly devotions and gladly accepted.

Even before the Armistice that marked the end of hosilities was announced the Methodists had a program for Reconstruction and Advance called the Centenary World Missionary Movement. When the program was presented to the Morristown Methodist Church the pastor could find no one to act as chairman of the Local Church Council but 68 year old Stephen Day. Canceling his plans to go to Florida for the winter, Stephen devoted all his knowledge, skill and strength to persuading his fellow church officials and members to understanding and supporting the Centenary Movement. He was heartened by the people's response. Then came a period of church-wide sag and disillusionment.

On June 16, 1920 Stephen reached his 70th birthday. He copied in his diary part of a letter written to his parents in 1859 by Sylvester Crane from Iowa, urging them to send one of their boys "to live with him. Says he will teach him farming and broom making and give him 40 acres of land." Stephen was only 9 years old in 1859. Looking at the faded letter, Stephen must have been glad his parents did not accept Sylvester's well-intentioned offer. On January 1, 1920 Stephen's son Louis had been made an equal partner in the Mutual Benefit General Agency of Day and Cornish, which permitted the father to devote himself increasingly to church and community interests.

"We do what we are," said a thoughtful preacher. He might have added, "and this is clearly seen when we have ample time and plenty of money." Stephen, turned 70, tried to keep on doing things that he felt were of prime importance. In 1921 he "went to the Morristown jail and led a meeting of prisoners, Found that my audience or several of them seemed to know nothing about Jesus, who or what he was." The plight of the prisoner, especially of the youthful offender, had always moved Stephen deeply. Again on June 17, "In the morning I visited the Beaver men at the jail and tried to persuade them to lead a different life. This morning the judge released them on parole." On September 30 of that same year Stephen invited the Day brothers, sons and nephews to a reunion luncheon. There were 18 present. All visited the old homestead in



New Providence. "Waters spoke on the Bible as the 'Book of Books,' and of his experience as a Christian man." Stephen expressed the hope "that there would be more intimate and friendly relations among us kinsmen." This exhortation was so effective that in 1926, five years later, it brought all the brothers together in celebration of Benjamin's birthday "and with relatives and friends there were 112 people present."

The year 1925 was a testing time for Stephen. The causes and reforms which he had steadfastly supported seemed to have lost the sympathy of the majority of New Jersey's citizens. He recalled Gladstone's statement, "The purpose of government is to make it as hard as possible to do wrong and as easy as possible to do right." At the Court House he saw "5 or 6 young men sentenced. A sad scene!" Attacks of cerebral amnesia beset him. On October 22nd he felt it unwise for him to try to continue as treasurer of Centenary Collegiate Institute, the school that all four of his children had attended and whose students had honored him by dedicating their yearbook, "The Hack" to him in recognition of his service and gifts over the years. His diary reads, "The world seems to have gotten away from me."

Tragedies began to take their toll. On March 15, 1925, his daughter Mabel's husband, John V. C. Parker, died suddenly during the Sunday School session at the Methodist Church. December 4, 1926 brought a telephone message: "The burning of the home of Kelsey Burr, Jr. together with his two little girls aged 5 and 6 years—a terrible calamity. The funeral was held at the home of Wilbur F. Day (Their grandfather). Wife went." A member of his wife's family was charged with a \$25,000 forgery. A group of relatives and friends made restitution of the money and the charge was dropped. On November 18 Stephen was invited to come to the Maple Avenue School in Morristown to teach fractions to the children. It brought back old times. December 27th he heard the "best sermon that Schlueter has preached—The Word was made flesh and dwelt among us." 1926 ended on this heartening note.

1927 began with disagreements between leading members of the church. Everyone seemed to turn to Stephen as a possible peacemaker. At prayer meeting on June 2, the 77 year old friend of everybody "made a little talk on the adjective 'Christlike.'" The local church celebrated its 100th Anniversary. Stephen was asked to bring the church history that he had written in 1907 down to date. This he did, and also took the part of George T. Cobb in a historical pageant that Margaret Eckman had prepared.

In 1928 he was gratified to hear that his son Louis was taking a leading part in the Newark Conference campaign to raise \$1,000,000 toward increasing the endowment of the Retired Ministers Pension Fund. He recalled his first gift to Worn Out Ministers—as they were called in 1870—that had amounted to 25 cents. His gift to the Pension Endowment in 1928 was \$5,000. Responsibility, Stewardship, Duty, he had learned them as a lad when it was "the day of small things."

From January 9 to March 20 of 1928, Stephen and Hattie Day were in Florida where he was ill most of the time. April 30—"I was invited to go with Will Day to Newark this evening to attend the closing event of the 'Back Room bunch,' all the lunch eaters of the past 40 years being invited. Did not feel physically able to stand the strain. It was quite a disappointment." When Will told him about the party and that "about 20 were present and that they had a most interesting time," Stephen added, "I wish I could have been there." Five days later, May 7, Stephen and Hattie celebrated their Golden Wedding Anniversary with 239 guests attending. On May 24, he was unanimously elected to fill the trustee vacancy caused by the death of C. W. Ennis, and on June 21, having just turned 79, was "unanimously elected president of the Board of Trustees."

The diary records that on June 27, "Public Service doubled in value since wife and I bought it a year ago." But Black Tuesday, October 29, was only 4 months away. December 20, 1929, the honest chronicler set down, "Months have passed since I have made an entry in this book and it appears likely that I shall never make any more. I was never a ready writer and recently penmanship has become difficult and composition a burden, hence the suspension." But 5 days later he tried to resume writing. It was the evening of Christmas Day. "We all went to Mabel's for Christmas dinner. About 4 P.M. Louis drove up from Summit and told us all about his Christmas experiences. His wife Meta got home from the Summit hospital yesterday, bringing her fourth child and our twelfth grandchild." Other than a half dozen almost random entries this ends 38 years of Stephen's attempt to keep a "more or less continuous record of the events of life that might be of interest to myself or my children."

Principal Rainy would regularly remind his students, "All the facts are God's facts." True for God as He looks at the universe and at every individual; true for the individual as he looks at the universe and God. Stephen Day had been many things during his long life: schoolboy, chainman in a surveyors' gang; foreman of a track laying crew on the



Lackawanna Railroad, normal school student, teacher, public school principal, life insurance salesman and general agent of the Mutual Benefit Company, member of the Methodist Church and a leading layman in supporting its schools, seminary, colleges and humanitarian institutions, an unfailing advocate of adequate pensions for its retired ministers and their dependents, but always in and beyond these activities he sought to be what he called a "demonstrative Christian." He sought to find the Fellow Man, to reach and restore the youthful offender to the way of the good life, to serve the present age and to do good according to John Wesley's rule. His son Louis told of his father's concern for the poor during the last weeks of his life: "Father reads the story of every one of the New York Times' Hundred Neediest Cases and worries about them as if they lived next door."

Following the death of her husband on December 13, 1934, Hattie DeVoursney Day gave the Morristown Methodist Church new hymnals in his memory. When the Hymnals were dedicated on December 15, 1935 the program contained an introductory statement as to the fitness of the gift "since he (Stephen S. Day) was winsome and enthusiastic in religious life, an ardent lover of church hymns. . . one who joined fervently in singing the praises of God."

The Christian religion first redeems and then transforms. The central and continuous emphasis of Methodism is on a warm sense of personal gratitude to a personal Redeemer. If every man has a center, Stephen Day's center is set forth in a song, "O for a thousand tongues to sing my Great Redeemer's praise!"